

EIGHT  
SERMONS

Preached at the  
CATHEDRAL-CHURCH of St. PAUL,  
IN THE  
CITY of LONDON,  
In DEFENCE of the  
TRINITY,  
AND THE  
Incarnation of the SON of GOD,  
From the Testimony of the most antient JEWS.

At the LECTURE founded by the  
Honoured LADY MOYER.  
With APPENDIXES to SER. VI. and VIII.

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Chaplain to his Royal Highness *Frederick Prince of Wales*, and to  
the *Haberdashers-Hospital at Hoxton*, near the City of London.

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JER. vi. 16.      \*

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths,  
Where is the good way? and walk therein, and ye shall find rest unto your souls.

I JOHN i. 1, 2, 3, 4.

That which was from the beginning, which we have heard, which we have  
seen with our eyes, which we have looked upon, and our hands have handled  
of the word of life. (For the life was manifested, and we have seen it, and  
bear witness, and shew unto you that eternal life, which was with the Father,  
and was manifested unto us) That which we have seen and heard, declare we  
unto you, that ye also may have fellowship with us: and truly our fellowship is  
with the Father, and with his Son Jesus Christ. And these things write we  
unto you, that your joy may be full.

---

L O N D O N:

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TO THE

# READERS

Especially such as are desirous for

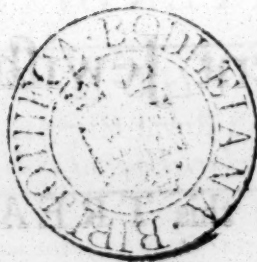
## HOLY ORDERS

Hoping that it may be made up to the study of the

### HEBREW LANGUAGE

AND OF THE

#### ARABIC WRITERS



Is Dedicated to the

BY

ARTHUR BEDFORD

And Printed by

ARTHUR BEDFORD

TO THE  
READERS,

Especially such as are designed for

HOLY ORDERS,

Hoping that it may stir them up to the Study of the

HEBREW LANGUAGE,

AND OF THE

Antient Jewish WRITERS,

Is this TREATISE Dedicated

BY

*Their affectionate*

*And humble Servant,*

ARTHUR BEDFORD.

*A CATALOGUE of such Books, which I have made a more particular Use of in the Composing of this Work, where these Subjects are more largely handled. And if I have at any Time taken too much of their Writings, I must crave the Reader's Pardon, who shall compare them, because I could not express my own Thoughts in more proper Words.*

**T**HE Polyglott Bible.

*Josephus.*

*Philo the Jew.*

Raimundi Martini Pugio fidei.

Petrus Galatinus de arcanis catholicæ veritatis.

Bishop Kidder's Demonstration of the Messias.

Rittangelii Jetzira.

————— Libra veritatis.

————— Bilibra veritatis.

Voisini Theologia Judæorum.

Helvicus de Autoritate Targumim.

*Allix's Judgment of the Jewish Church against the Unitarians.*

**T H E**



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S E R-

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# S E R M O N I.

Preached *November 1*, 1739.

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I JOHN v. 7.

*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost ; and these three are one.*

**T**HESE Words do so plainly declare to us the great Mystery of the *Trinity in Unity*, that they who deny it, have no Way to evade the Force thereof, but by plainly Denying, that they are a Part of the *Holy Scriptures*, and Affirming, that they were added in after Ages. For this Purpose

B

Serm. I.



Serm. I. } pose the Devil hath used all his Arts, from the Beginning of *Christianity* until this present Time. *Zanchy*, in his Book of the three *Elohim* or *Persons*, hath produced near a thousand Texts in their Order to prove the Deity of the *Son*, and of the *Holy Ghost*; and, I think, that they fully prove what they are alledged for. So that others may deny the Authority of all these, as well as of this one; and, indeed, if they denied the Authority of the whole Scriptures of the *Old and New Testament*, it would bring the Controversy into a nearer Compass, and then we should know, what they drive at.

Now we find, that there were Hereticks in the *Apostles* Days, whom St. *John* calls *Antichrists*, particularly the *Ebionites*, the *Cerinthians*, and the *Gnosticks*, who denied the Divinity of our *Blessed Saviour*, and, consequently, of the *Holy Ghost*, and thereby, as St. *John* saith in this Epistle<sup>a</sup>, *denied the Father and the Son*. These Hereticks knowing how much the Text was against them, being very early in the Church, and scrupling nothing to maintain their Cause, left out the Words in some of their early Copies,

<sup>a</sup> 1 John ii. 22.

Copies, and so they came to be left out in Serm. I.  
some of the early Translations. But, as I  
said before, if we refuse the Authority of  
this Text, because some deny it, we may  
refuse the *New Testament* intirely, because  
others, particularly the *Jews*, deny it all.  
Dr. *Mills*, in his Edition of the *New Testa-*  
*ment*, hath a long Discourse on the Text,  
where he hath summed up all the Argu-  
ments, on either Side of the Question, out  
of all antient Copies, Translations, and  
Quotations, and having given the Adver-  
saries hereof the full Weight of all their  
Arguments, he at last concludes, that the  
Text is authentick. <sup>b</sup> It is certain, that  
these Words are in the *Arabick Translation*,  
which was made when *Arianism* did most  
prevail in the East; and they are also in  
the *Latin vulgar Translation*, which shews,  
that they were always received by the  
Western Churches from the first Planting  
of *Christianity* at *Rome*, which was in the  
*Apostles* Days. Its Authority is such, that  
some have reported it to be made by one  
of the Disciples of the *Apostles*. And its  
Antiquity is the more indisputable, since

B 2

the

<sup>b</sup> For the Sum of these Arguments, see Mr. *Wheat-*  
*ly's* Sermons, p. 261, &c.

Serm. I. the *Latin Church* could not long be without a Translation, especially because *Augustus Cæsar* had not long before advanced Learning to the highest Pitch, and so caused the *Greek Language* to be generally understood, that they could not want fit Translators. And this is the Translation always used, where the *Latin* was the Mother Tongue, and even in the primitive Times it had the greatest Authority in the Western Churches, who were always most tenacious of her antient Traditions, so that they would not change an old Translation for a new; neither could they, if they would, after several hundred Texts had been quoted out of it by *Tertullian* and *St. Cyprian*<sup>c</sup>. Besides, the Words of the  
Text

<sup>c</sup> I know it is objected, that the *vulgar Latin Translation* is not the same, which that Church had at first, but it was made by *St. Hierome*, who flourished in the latter End of the *fourth Century*. But to this it is answered, that *St. Hierome* did not make a new Translation; but as in so many Centuries of Years the Language began to alter, he only corrected some Phrases, and altered some Words, the better to accommodate them to their Manner of Speaking. But as there were hundreds, or perhaps thousands of the antient Copies transcribed from the Original, and from one another, long before *St. Hierome's Time*, and the Words of the  
Text



Text are mentioned by some of the most Serm. I.  
 antient primitive Fathers, such as St. Cy-  
*prian, Athanasius, Victor Uticensis, Fulgen-*  
*tius*, and others; and there is Reason to  
 believe, that *Tertullian* also, and St. *Au-*  
*gustine* do refer to the same. And, therefore,  
 they must at first have been left out of  
 some of the antient Copies, either by Mis-  
 take, as Dr. *Mills* supposes, or by design-  
 ing Hereticks, which to me seems to be  
 most probable.

But that which seems to argue for the  
 Authentickness of the Text is, that it con-  
 tains no more, than what is mentioned in  
 other Parts of the *New Testament*. The  
*Trinity* is mentioned at our first Admission  
 into the *Christian Church*, when, according  
 to our *blessed Lord's* Directions<sup>d</sup>, we are  
*baptized in the name of the Father, and of*

B 3

*the*

Text were quoted before by several Authors, it did  
 not lie in St. *Hierome's* Power to add or leave out a  
 whole Text, but it must have been detected to his  
 Disgrace. Thus our Translation was made in the  
 Reign of King *James I.* But tho' they altered many  
 Words and Phrases, yet they never pretended to add  
 to, or alter the Sense of the Original, or even of our  
 former Version; or if they had, the whole World  
 must immediately have condemned it, not as a Trans-  
 lation, but as an Imposture. <sup>d</sup> Matth. xxviii. 19,

**Serm. I.** *the Son, and of the Holy Ghost; and thus St. Paul prays for the Corinthians<sup>e</sup>, that the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost might be with them all. And<sup>f</sup> two of the Evangelists have recorded, that when our Saviour was baptized by St. John in Jordan, the Holy Ghost came upon him in the likeness of a dove, and there was a voice which came from heaven, or from God the Father, saying, This is my beloved Son, in whom I am well pleased.*

As for the Word *Father*, as spoken of the *first Person*, we find him frequently mentioned. *Christ Jesus* often calls him<sup>g</sup>, *the Father*, and<sup>h</sup> *my Father*, and the *Apostles* as often call him<sup>i</sup> *the Father*, and<sup>k</sup> *God the Father*, and<sup>l</sup> *the Father of our Lord Jesus Christ*. As for the *Word of God*, or the *second Person*, St. Paul speaks of

<sup>e</sup> 2 Cor. xiii. 14.    <sup>f</sup> Matth. iii. 16, 17. Luke iii. 21, 22.    <sup>g</sup> Mark xii. 25, 26, 27. Mark xii. 32, and xiv. 36. Luke x. 21, 22, and xxii. 42, and xxiii. 46.    <sup>h</sup> Matth. xii. 27, and xviii. 35. Rev. ii. 27, and iii. 5.    <sup>i</sup> Acts i. 4, 7, and ii. 33. Rom. xi. 28. Phil. ii. 11. 2 Tim. i. 2. Tit. i. 4. 1 Pet. i. 2.    <sup>k</sup> 1 Cor. xv. 24. Gal. i. 1, 3. Eph. vi. 23. Col. i. 3.    <sup>l</sup> 1 Thess. i. 1. Jude, Verse 1.    <sup>1</sup> Rom. xv. 6. 2 Cor. i. 3, and xi. 31. Ephes. i. 3, and iii. 14. 1 Pet. i. 3,

of him as <sup>m</sup> omniscient, that he is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature, which is not manifest in his sight, but all things are naked and open before the eyes of him, with whom we have to do. And St. John saith of Christ Jesus<sup>n</sup>, that his name is called the Word of God. And as for the Holy Ghost, we are told, that our blessed Saviour was <sup>o</sup> conceived of him. That <sup>p</sup> the blasphemy against him should not be forgiven, that to lie <sup>q</sup> against the Holy Ghost was to lie against God, that he <sup>r</sup> sanctifies us, and <sup>s</sup> fills us with joy, and <sup>t</sup> the prophets always spoke, as they were moved by the Holy Ghost. And as to the Unity of these Persons with each other, we learn it from our Admission into the Christian Church, when we were <sup>u</sup> baptized, not in the Names, as of many, but in the Name, as of one;

B 4

and

<sup>m</sup> Heb. iv. 12.    <sup>n</sup> Rev. xix. 13.    <sup>o</sup> Matth. i. 20.  
 Luke i. 35.    <sup>p</sup> Matth. xii. 31, 32. Mark iii. 29.  
<sup>q</sup> Acts v. 3, 4.    <sup>r</sup> Rom. xv. 16.    <sup>s</sup> Acts ix. 31.  
 Rom. xiv. 17.    <sup>t</sup> 1 Thess. i. 5, 6.    <sup>u</sup> 2 Pet. i. 21.  
<sup>v</sup> Matth. xxviii. 19.



**Serm. I.** and this one is *the Father, the Son, and the Holy Ghost*. And as this is agreeable to the whole *New Testament*, so it is more peculiarly agreeable to St. *John* himself. He composed his Gospel \* at the earnest Intreaty and Sollicitation of the *Asian Bishops* and Ambassadors from several Churches; in order whereunto he first caused them to proclaim a general Fast to seek the Blessing of God on so great and solemn an Undertaking, which being done, he set about it. Two Causes contributed especially to the Writing of it; the one, that he might obviate the early Heresies of those Times, especially of *Ebion*, *Cerinthus*, and the rest of that Crew, who began openly to deny *Christ's Divinity*, and that he had any Existence before his Incarnation; which is the Reason why this *Evangelist* is so copious on that Subject. The other was, that he might † supply those Passages of the Evangelical History, which the rest of the sacred Writers had omitted. The Subject of his Writing is very sublime and mysterious, and exactly agreeing with the Text, in which his principal Design is to  
prove

\* *Cave's Lives of the Apostles*, particularly St. *John*, Sect. 15. † *Euseb. Hist. Eccles.* Lib. III. cap. 24.

prove *Christ's* Divinity, his eternal Pre-<sup>Serm. I.</sup> existence, Creating the World, and such like Doctrines; upon which Account *Theodore*<sup>z</sup> calls his Gospel, a *Divinity*, which human Understanding can never fully penetrate and find out. In this Gospel *Christ Jesus* speaks of the *first Person* of the *Trinity* by the Name of <sup>a</sup> *Father*, and <sup>b</sup> *his Father* more often than in all the Places of the rest. The *Apostle* speaks of *Christ's* Divinity in the fullest Manner, under this Title<sup>c</sup>, saying, *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made,*

<sup>z</sup> Comment. in *Ezek.* cap. 47.    <sup>a</sup> John i. 14, 18, and iii. 35, and iv. 21, 23, 35, and v. 19, 20, 21, 22, 23, 26, 36, 37, 45, and vi. 27, 37, 39, 42, 44, 45, 46, 57, and viii. 16, 18, 27, 29, and x. 15, 36, 38, and xi. 41, and xii. 27, 28, 49, 50, and xiii. 1, 3, and xiv. 6, 8, 9, 10, 11, 13, 16, 24, 26, 31, and xv. 9, 16, 26, and xvi. 3, 15, 16, 23, 25, 26, 27, 28, 32, and xvii. 1, 5, 11, 21, 24, 25.    <sup>b</sup> John ii. 16, and v. 17, 30, 43, and vi. 32, 65, and viii. 19, 28, 38, 49, 54, and x. 17, 18, 25, 29, 30, 32, 37, and xii. 26, and xiv. 2, 7, 12, 20, 21, 23, 28, and xv. 1, 8, 10, 15, 23, 24, and xvi. 10, and xviii. 11, and xx. 17, 21. Rev. ii. 27, and iii. 5.    <sup>c</sup> John i. 1, 2, 3.

*Serm. I.* *made, that was made.* And that we might know, that he meant *Christ Jesus* by all these glorious Expressions, he further adds<sup>d</sup>, that *the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* And he often<sup>e</sup> speaks of the *Holy Ghost*, as a distinct *Person*. And besides this, he joins them all together in a distinct Manner, saying<sup>f</sup>, *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* And<sup>g</sup> when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he shall testify of me. Now this was fulfilled on the Day of Pentecost, when<sup>h</sup> the Apostles were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And as for the Truth of Christ's Godhead, and his Unity with the Father, he himself testifies it in the strongest Terms, that he

was

<sup>d</sup> John i. 14.  
26, and xx. 22.

<sup>e</sup> John i. 33, and vii. 39, and xiv.  
<sup>f</sup> John xiv. 26,   <sup>g</sup> John xv. 26.

<sup>h</sup> Acts ii. 4.



was <sup>i</sup> *the Son of God*, and <sup>k</sup> *his only begotten* Serm. I.  
*Son*, and <sup>l</sup> appeals to his Miracles as a Proof  
of it; and it is plain, that the *Jews* under-  
stood it <sup>m</sup> in the highest Sense, according as  
it was really intended. And he speaks of  
his Unity with the *Father*, expressing it by  
the same Word, and in the same Gender,  
as we find it in the Text, when he said <sup>n</sup> *I*  
*and my Father are one.* And which he far-  
ther explains in these Words <sup>o</sup>, *If I do the*  
*works of my Father, though ye believe not*  
*me, believe the works; that ye may know*  
*and believe, that the Father is in me, and I*  
*in him.* And <sup>p</sup> in another Place more large-  
ly, *He that hath seen me, hath seen the Fa-*  
*ther, and how sayest thou then, Shew us the*  
*Father? Believest thou not, that I am in the*  
*Father, and the Father in me? The words*  
*that I speak unto you, I speak not of myself:*  
*but the Father, that dwelleth in me, he doth*  
*the works. Believe me, that I am in the*  
*Father, and the Father in me: or else believe*  
*me for the very works sake.* Now if the  
Words of the Text had contained any  
thing

<sup>i</sup> John iii. 17, and x. 36.      <sup>k</sup> John iii. 16, 18.

<sup>l</sup> John v. 36, 37, and x. 37, 38.      <sup>m</sup> John v. 17,  
18, and vii. 29, 30, and x. 37, 38.      <sup>n</sup> John x. 30.

<sup>o</sup> John x. 38.      <sup>p</sup> John xiv. 9, 10, 11.

Serm. I. thing of a new Doctrine, we might have given the less Credit to them; but since they contain nothing but what is agreeable to the whole *New Testament* in general; and particularly to the other Writings of St. *John*, we may as well reject the Authority of all the rest, as of this; for, I think, that they must all stand or fall together.

Now that these Words were left out in several antient *Greek Copies* in the *Eastern Churches*, is no Wonder, if we only consider, how far the *Arians* prevailed in those Parts to the Destruction of *Christianity*, and after them the *Nestorians* and *Eutychians*, by which they made such Havock of one another, that they gave the *Mahometans* an easy Opportunity to destroy them all. And as they always had a particular Spight against this Text, the Wonder is not, that it was left out in some Editions; but rather, that all the Editions were not destroyed, which had it.

Besides, it is a convincing Argument, that these Words are a Part of the *Holy Scriptures*, because the Leaving them out, will destroy the Design of the *Apostle* in

the whole *Epistle*; and the Sense of the Serm. I.  
 whole Chapter, of which it is a Part. The  
 Design of the *Apostle* in the whole *Epistle*,  
 is to confute the Heresies, which arose in  
 the Church in his Time, and to guard the  
 primitive *Christians* against them. To this  
 End he saith <sup>a</sup>, *Little children, it is the*  
*last time: and as ye have heard, that Anti-*  
*christ shall come, even now there are many*  
*Antichrists, whereby we know, that it is the*  
*last time. They went out from us, but they*  
*were not of us: for if they had been of us,*  
*they would no doubt have continued with us;*  
*but they went out, that they might be made*  
*manifest, that they were not all of us.* And,  
 therefore, he gives <sup>r</sup> this Caution to those,  
 to whom he then wrote, *Beloved, believe*  
*not every spirit, but try the spirits, whether*  
*they are of God, because many false prophets*  
*are gone out into the world.* To prevent  
 this he continually exhorts them to Love  
 and Unity among themselves, and to keep  
 to the antient Doctrines <sup>s</sup>, *Let that therefore*  
*abide in you, which ye have heard from the*  
*beginning. If that which ye have heard*  
*from*

<sup>a</sup> 1 John ii. 17, 18.    <sup>r</sup> 1 John iv. 1.    <sup>s</sup> 1 John  
 ii. 24.



Serm. I. *from the beginning, shall remain in you, ye also shall continue in the Son, and in the Father.* He speaks of the Incarnation of *Jesus Christ*, as of one<sup>t</sup>, whom they had seen with their eyes, and their hands had handled, who was come and manifested in the flesh, and he speaks of his Divinity, as <sup>u</sup> *Jesus Christ the Son of the Father*, who cannot be denied, but the Father must be denied also. He speaks of *Jesus Christ*, as <sup>x</sup> *the Son of the Father*, and adds, *This is the true God, and eternal Life.* All this was written in Opposition to the *Ebionites* and the *Cerinthians*, who taught that *Christ* was only Man. And therefore, as he so strongly asserts the Divinity of *our Saviour*, it is but reasonable, that he should express the Manner of it, even by an Union with the *Father*; especially since it is no more, than what he had testified in his *Gospel*. Besides, the *Gnosticks* were sprung up in *St. John's* Time, and when he wrote this Epistle. They taught, that Men should be saved by their own Knowledge only, or by the Light of natural Reason, and were therefore

<sup>t</sup> 1 John i. 1, 3.      <sup>u</sup> 1 John iv. 14, 15, and v. 5, 11, 12, 13.      <sup>x</sup> 1 John v. 20.

therefore called *Gnosticks*. For this End Serm. I.  
they undervalued all *Revelation*, and the  
Gifts and Graces of the *Holy Ghost*; and to  
do this effectually, they denied his Divinity.  
Now there is not one Word in this Epistle  
to prove the Divinity of the *Holy Ghost*,  
except the Text. The *Gnosticks* separated  
from the Church, which shews, that they  
were not all of them. Now, in all other  
Respects St. *John* speaks very highly of  
the *Holy Ghost*, which the *Gnosticks* might  
evade, by applying it to natural Reason,  
as that <sup>y</sup> it was an *Unction*, or an *Anoint-*  
*ing*, which they had received, it abided in  
them, and they needed not that any man  
should teach them; but it taught them all  
things, and was truth, and was no lie, and  
even as it had taught them, they should abide  
in him, that it was the <sup>z</sup> Spirit of truth,  
and <sup>a</sup> God had given them of his Spirit.  
And if the Words of the Text are left out,  
the Consequence of that is, that the *Apostle*  
designing to confute all the Errors in his  
Time, saith nothing against the *Gnosticks*,  
but what they might easily evade, though  
they

<sup>y</sup> 1 John ii. 20, 27.    <sup>z</sup> 1 John iv. 6.    <sup>a</sup> 1 John  
iv. 13.

Serm. I. they were the worst Hereticks of all, and this is worse than Saying nothing. So that the Leaving the Text out destroys the Intention of the whole Epistle, as it relates to these.

But beside these, there was, in the Days of the *Apostles*<sup>b</sup>, another Sect, who (either being ashamed of the Cross of *Christ*, or thinking it impossible for *God* to become Man) denied, that *Christ Jesus* had any real Humanity, but that he was a Kind of walking Apparition, and had no human Flesh, but imposed upon the Eyes and other Senses of the Spectators. These Men were afterward called *Docetæ* and *Phantasiastæ*; and we may call them *Visionists*. Now *St. John* considers them in this, and another Epistle, as deluding Teachers, who subverted the *Christian Religion*, and he gave them the Name and Title of *Antichrists*<sup>c</sup>, and saith, *Every spirit, that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of Antichrist, whereof ye have heard, that it should come,*

<sup>b</sup> *Dr. Waterland's Importance of the Doctrine of the Holy Trinity, Introduction, Page 11.* <sup>c</sup> *1 John iv. 3.*



come, and even now already is it in the *Serm. I.*  
world. And again<sup>d</sup>, Many deceivers are  
entered into the world, who confess not, that  
*Jesus Christ is come in the flesh.* This is a  
deceiver and an anticrist. So that by  
Joining the Text with the following Words,  
he hath brought Witnesses to confute them  
both, according to his Design in the whole  
Epistle; but by leaving out the Text, he  
hath only confuted one, and not the other;  
which is very absurd to imagine.

But secondly, The Leaving out of the  
Text marrs the Sense of the whole Chap-  
ter, out of which it is taken. In the fifth  
Verse, the *Apostle* declares the Divinity of  
our *Saviour* in Opposition to those, who  
denied him to be God. *Who is he, that  
overcometh the world, but he that believeth,  
that Jesus is the Son of God?* In the sixth  
Verse he declares the Humanity of our Sa-  
viour, in Opposition to those, who denied  
him to be the Man. *This is he, that came  
by water and blood, even Jesus Christ.* He  
was known not only to be Man, but also  
to be the *Saviour* of the World, not only  
when he was baptized by St. *John* in *Jor-*  
C dan,

<sup>d</sup> 2 John, Verse 7.

Serm. I. *dan*, but also when he suffered on the Cross. Thus he was revealed *not by water only, but by water and blood*, both at the Beginning and End of his Ministry. *And it is the Spirit that beareth witness, because the Spirit is truth.* The *Holy Ghost* testifies of these Things, by Enabling the *Evangelists* to give an exact Account of the Birth, Baptism, Life and Death of *Christ*, which we can depend upon. *For there are three, who bear record in heaven, who testify the Divinity of Christ*, as mentioned in the fifth Verse, *The Father*, who said, *this is my beloved Son*; the *Word*, or *Christ*, who testified of himself; and the *Holy Ghost*, who descended on him, when he was baptized. *And these three are one.* *And there are three, who bear witness on earth, to the Humanity of Christ* mentioned in the sixth Verse; the *Spirit*, or the Actions of his rational Soul during his Life, *and the Water and the Blood*, which came from him, when he suffered on the Cross. *And these three agree in one.* They were in the same Person, and testify his Humanity. And then follows, *If we receive the witness of men*, who bear Record of these things, because

because they had seen them, and testify his Serm. I.  
Humanity, *the Witness* of the three, who  
bear Record in Heaven, *the Father, the*  
*Word,* and *the Holy Ghost,* who testify of  
his Divinity, *is greater; for this is the wit-*  
*ness of God, which he hath testified of his*  
*Son.* God the Father more than once testi-  
fied of the Divinity of Christ, when he  
said, *This is my beloved Son, in whom I am*  
*well pleased.* Thus by Leaving in the  
Words of the Text, the whole Discourse  
is clear and plain, and the Sense compleat;  
but by Leaving these Words out, the whole  
Discourse is obscure and confused, and the  
Sense is imperfect. In such a Case, the  
*Apostle* mentions the Divinity and Huma-  
nity of Christ, and brings Witnesses to  
prove the latter, which was not so much  
denied; but brings no Witnesses to prove  
the former, which was the Intent of his  
whole Epistle to prove. In such a Case he  
speaks of the three, who bear Witness on  
Earth, and omits the three, who bear Wit-  
ness in Heaven, to whom these Words *on*  
*Earth* do plainly allude, or else they would  
have been better left out. And the Ex-  
pression, *Verse 9,* will be very unaccounta-  
ble.



Serm. I.

ble. *If we receive the Witness of Men to prove his Humanity, the Witness of God is greater to prove his Divinity; whilst in such a Supposition the lesser Witnesses are produced, and the greater Witnesses are omitted<sup>e</sup>.*

These

<sup>e</sup> To make this as clear as possible, let us observe, that the *Soul*, which departed out of the Body of *Our Saviour*, when he suffered on the Cross, and *the Water and the Blood*, which issued out of his Side at the same Time, all which do testify his Humanity, are just so many in Number *on Earth*, as the Witnesses to his Divinity are *in Heaven*. Now St. *John* himself was personally present, and saw these Testimonies of his Humanity, when near threescore Years before the Writing of this Epistle, he alone, of all the Apostles, had the Courage to follow his Master to the Cross, and there standing by, within Sight and Hearing of the *blessed Jesus*, was an Ear and Eye-witness of all that passed; and so he could assert the true Manhood of *Christ*, from what he himself had seen and observed. And, therefore, in his own Gospel, which he wrote at the Desire of the *Asiatick* Bishops about six Years after this Epistle was written, he carefully relates, and points at those Circumstances in the Passion of *our Saviour*, which explain what three *Witnesses on Earth* he meant, and shew what competent Witnesses they were. *John* xix. 30. *When Jesus (saith he) had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.* Παρέδωκε τὸ πνεῦμα, he delivered up the Spirit, the first of the three *Witnesses on Earth* mentioned

These Words being thus vindicated from the Cavils, which have been raised against them, do plainly shew us a *Trinity in Unity*, or *three Persons in the one Godhead*. What is meant hereby is well known; and, therefore, before I proceed to the Proof

Serm. I.

C 3

hereof,

mentioned in this Epistle. After this he tells us, Verse 35, that *one of the soldiers with a spear pierced his side, and forthwith there came out blood and water*, the two other Witnesses of his Humanity. And then he adds, *And he that saw it, bare record*, or hath born record, *μεμαρτύρικε*, speaking as if he had recorded it formerly, and now was willing to say, what Authority he had for it. *And he that saw it bore record, and his record is true, and he knoweth, that he saith true, that ye might believe*, that *Christ* was true Man, and really died. Now here he puts his own Witness *on Earth*, as alluding to the one *God*, who bore Witness *in Heaven* to his other Nature. He puts the second Rank of Witnesses as *on Earth*, purposely, one would think, to distinguish them from the other *in Heaven*. And he makes the Number to be three, as the others were three also, that the Allusion may be the plainer. And as in this Epistle he mentioned *the Word*, as the second Witness; so to explain this Expression, which otherwise might have been obscure, he afterward tells us in his Gospel more fully, whom he meant thereby, even *Christ Jesus*, and speaks clearly of his *Divinity*, as testified by the three first Witnesses, *John* i. 1, 2, 3, 4, 5. and of his *Humanity*, as testified by the other *three Witnesses*, *John* i. 14. Let us now read the Words, which follow the Testimony of these two

## Objections against

Serm. I. hereof, I shall endeavour to answer two  
 Objections, which are brought against it. The first is, that the Words *Trinity, Unity, and Persons*, are not to be found in *Scripture*, and therefore we ought not to use

Sorts of Witnesses, 1 *John* v. 9, 10. *If we receive the witness of men, the witness of God is greater; for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself. He that believeth not God, or he that believeth not the Son, (Vide Mills in locum) hath made him (that is, God the Father) a liar, because he believeth not the record, that God gave of his Son.* Now, if the seventh Verse is not authentick, where shall we find the *Witness of God*, and of *God the Father* in the Context? But the ninth and tenth Verses plainly shew, that the *Father* had been mentioned, and mentioned as a *Witness*; and therefore the seventh Verse, in which this so often repeated *Witness* is recorded, appears, as I think, demonstrably genuine.

Besides, the eighth Verse also seems to speak strongly for the Authentickness of the Text in Dispute. For that Verse, literally translated, runs thus. *And there are three that bear witness on earth, the Spirit, the water, and the blood, and these three agree with the one, not are one, or agree in one, but* Ἐἰς τὸ ἓν εἰσι agree with the one. Which, certainly, must agree with the One before-mentioned. And that One can be no other but the *Three One heavenly Witnesses* in the Verse before-going, with whom the *earthly Witnesses* join in Attesting to the Truth of the Humanity of *Christ*, as the heavenly Witnesses themselves do to the Truth of his Divinity.



use them. This Objection is raised by Serm. I.  
those, who deny our Sacraments, for the  
same Reason. These Objectors St. Paul  
doth thus describe<sup>f</sup>, *They are proud, know-  
ing nothing, but doting about questions, and  
strifes of words, whereof cometh envy, strifes,  
railings, evil surmizings, and perverse dis-  
putings of men of corrupt minds, and desti-  
tute of the truth, and* <sup>g</sup> *he chargeth them  
before the Lord, that they strive not about  
words to no profit, but to the subverting of  
the hearers.* If this Objection is of any  
Force, it will prove, that we are to use no  
Words in Divinity, but what are in the  
*New Testament in Greek, or the Old in He-  
brew,* and this will make a greater Necessi-  
ty for human Learning, than they are  
willing to admit of. But if we are to  
use our Mother Tongue in Divinity, then  
we are to use the fittest Words in that  
Language, whereby we can express our  
Conceptions of so great Mysteries. And  
upon this Supposition I shall affirm, that  
the Words themselves are to be found in the  
*Holy Scriptures.* To speak in the Lan-  
guage of the Schoolmen, *Every Concrete*

C 4

*includes*

<sup>f</sup> 1 Tim. vi. 4, 5.

<sup>g</sup> 2 Tim. ii. 14.

Serm. I. *includes the Abstract*; or, to speak in plainer English, The Word *Three* in the Text implies a *Trinity*, and the Word *One* implies an *Unity*. And as to the Word *Persons*, we may affirm, that it is plainly mentioned. The Word in the *Greek Testament*, and in the *Septuagint Translation* of the *Old Testament*, is *πρόσωπον*, and is often spoken of Men, which we generally <sup>h</sup> translate by the Word *Person*, and sometimes <sup>i</sup> the *Presence*, or <sup>k</sup> *Face*, and hence comes the compounded Words, which signify the <sup>l</sup> *Acceptance of Persons*. It is sometimes used of *God the Father*, and sometimes we translate it <sup>m</sup> his *Face*, or <sup>n</sup> his *Countenance*, or <sup>o</sup> his *Presence*. The same Word is also used of *Christ Jesus*, and sometimes we render it <sup>p</sup> his *Face*, or <sup>q</sup> his *Presence*. So that if the Word *Person* had not

<sup>h</sup> Matth. xxii. 16. Mark xii. 14. Luke xx. 21. 2 Cor. i. 11. Gal. ii. 6. Jude, *Verse* 16. <sup>i</sup> Acts iii. 13. 2 Cor. x. 1. <sup>k</sup> Acts vi. 15, and vii. 45, and xx. 38, and xxv. 16. Gal. i. 22. Col. ii. 1. 1 Theff. ii. 17. <sup>l</sup> Acts x. 34. Rom. ii. 11. Ephes. vi. 9. Col. iii. 25. James ii. 1, 9. <sup>m</sup> Matth. xviii. 10. 1 Pet. iii. 12. Rev. vi. 16. <sup>n</sup> Acts ii. 28. <sup>o</sup> Acts iii. 19. Heb. ix. 24. <sup>p</sup> Matth. xi. 10. Mark i. 2. Luke i. 76, and ix. 51, 52, 53. Luke x. 1. 2 Cor. iv. 6. <sup>q</sup> 2 Theff. i. 9.

not been used in our Translation, as spoken Serm. I.  
of Christ, yet the Word of the same Sig-  
nification is more often used in the Ori-  
ginal to signify both *God the Father*, and  
the *Son*. And therefore we may be al-  
lowed to use the same Word, in a Subject,  
where our Conceptions are at a Loss, and  
we have no fitter Word to express them by.  
The Word *πρόσωπον*, or *Person* in Greek,  
answers to the Word *פְּנִי* in Hebrew,  
when it is spoken of *God*. Thus *Zechari-*  
*riah* speaks of *John the Baptist*<sup>r</sup>, that he  
should go before the Face, or Person, of the  
Lord. And both <sup>s</sup> *St. Matthew* and <sup>t</sup> *St.*  
*Mark* say of *Christ*, It is written of him in  
the prophets, Behold I will send my messenger  
before thy Face, or Person, who shall pre-  
pare thy way before thee, which refers to  
the very Words, as they are <sup>u</sup> in the Prophet  
*Malachi*. So that where we find in the  
*Old Testament*, The Face of the Lord, the  
Sense is, Every Person in the Godhead. And  
as this may imply a *Trinity*, so sometimes  
in the same Places the *Unity* is as plainly  
implied. Thus when *Jeroboam's* Hand  
withered,

<sup>r</sup> Luke i. 76.  
Mal. iii. 1.

<sup>s</sup> Matth. xi. 10.  
<sup>u</sup> 1 Kings xiii. 6.

<sup>t</sup> Mark i. 2.



Serm. I. *withered, he said to the Prophet <sup>x</sup>, Intreat now the face of the Lord, or each Person in the Godhead for me. And the man of God besought the Lord. So the Psalmist saith <sup>y</sup>, The face of the Lord, or each Person in the Trinity, is against them that do evil, to root out the remembrance of them from the earth. But, as it immediately follows, The righteous cry, and Jehovah, or the one God, heareth them. So that this Objection is so far from being against this Doctrine, that it makes for it. And there are other Texts, where the Word Person may be better used, than as we translate them; of which I shall mention but one <sup>z</sup>, where St. Paul saith, God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face (or rather in the Person) of Jesus Christ. Besides, the Word Person is used in our Translation, as spoken of God the Father, and thus <sup>a</sup> Christ Jesus is said to be the Brightness of his Glory and the express Image of his Person; and it is also spoken of our blessed Saviour, and*  
St.

<sup>x</sup> Psal. xxxiv. 16. See also the Septuagint Version of  
<sup>y</sup> 1 Sam. xxvi. 20, and Lam. ii. 19. <sup>z</sup> Psal. xxxiv.  
 16, 17. <sup>a</sup> 2 Cor. iv. 6. <sup>a</sup> Heb. i. 3.

St. Paul saith <sup>b</sup>, he *forgave* Offences in the *Person of Christ*. So that this Objection is false. Serm. I.

The other Objection is, that this Doctrine of the *Trinity* in *Unity* is contrary to Reason, and implies a Contradiction. But to this it may be answered, that it is indeed above our Reason to comprehend it; but it is not contrary to Reason to apprehend it. Neither doth it imply a Contradiction, or which is the same, an Impossibility. <sup>c</sup> A Contradiction is when we say, or deny a thing in the very same Terms. This is, indeed, a Contradiction; because the same thing cannot be and not be in the same Time. Thus it would be a Contradiction to say, that there are three Gods, and yet but one God; or that there are three Persons, and yet but one Person. But it is no Contradiction to say, that there are three Persons in the same Godhead; because we express ourselves in a different Manner. Before we can pronounce, that any Notion is a Contradiction, we must be sure, that we perfectly understand the Nature of that Being

<sup>b</sup> 2 Cor. ii. 10.  
2, to p. 10.

<sup>c</sup> *Sherlock* of the Trinity, Page

Serm. I. Being of which we speak, and fully comprehend it, or else the Contradiction may not be in the Thing, but in the Manner of our Conceiving it. It is not enough in this Case to say, that we cannot understand it, and know not how to reconcile it; but we must say, that we do perfectly understand it, and know, that it cannot be reconciled. And this we can never affirm of the Godhead, because its Nature and Essence is unsearchable, and far above our Comprehension. *Zophar* asks <sup>c</sup> this Question, *Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven, what canst thou do? Deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea.* Thus to instance in some Particulars. *Lactantius* tells us, that the Doctrine of the *Antipodes* was a great Error of the heathen World, that it was impossible, and a Contradiction, and brings several Arguments, which he thought did sufficiently confute it. But it is now well known, that all his Arguments did only prove his own Ignorance of what he wrote about. A Man, who hath  
lost

<sup>c</sup> Job xi. 7, 8, 9.



lost his Way by Land, may argue very Serm. I.  
strongly, that it is impossible, for another  
to find his Way at Sea, when he is out of  
the Sight of any Country, because he hath  
no Marks, that he knows of, to guide him,  
nor any one to enquire of: But shall we  
infer from thence, that there is no such  
Thing as Navigation? A Man who un-  
derstands only the Principles of Surveying  
Land, may plead, that it is impossible to  
measure the Diameter of the Earth, or the  
Distance to the Moon, or Sun, or any of  
the Planets; because he cannot go with a  
Chain to the other End of the Space; But  
then we know, that all these Things are  
Facts, though the other knows nothing of  
it. A Man, who lives in an inland Coun-  
try, where there are no Rivers with Fish,  
may say, that it is impossible to live un-  
der Water, because all Animals, which are  
cast into it, are immediately drowned, and  
nothing can live without Breathing. But  
what should we say to any such Person?  
And he would be rather laugh'd at than  
confuted. Or a Man, who hath only seen  
a small River, may say, that there is no  
such Thing as the Ebbing or Flowing of the  
Sea,

Serm. I.

Sea, because all the Waters that he ever saw, have only the same Motion, and it is impossible, that the same Stream should go backward and forward, or that Water should run upwards. All these familiar Instances shew, that Men may easily mistake in Charging the Nature and Notions of things with Contradictions. And therefore the Methods taken by Atheists, Infidels, and Hereticks, to dispute against any thing, from the Difficulty of Conceiving it, is absurd and unreasonable, when there are such Proofs, which it is impossible for them fairly to answer. So that this fundamental Miscarriage is not owing to a prudent Caution, as it is pretended, but to Wilfulness and Obstinacy, and Pride of Understanding, or to a fixt Prejudice in the Belief of such Matters.

Having thus proved, that the Belief of the *Trinity* is not contrary to Reason, I shall now add, that to me, it seems the most reasonable thing in the World, and so I hope it will appear to all that hear me. The best of my Reasoning tells me, that there is a *God*, that he hath revealed his  
Will

Will to Mankind, and that the *Scriptures* Serm. I.  
of the *Old* and *New Testament*, are his re-  
vealed Will. My Reason tells me, that  
this *God* is a *God* infinite in Wisdom, and  
that he knows his own Nature and Essence  
infinitely beyond what I am able to com-  
prehend of it. My Reason tells me, that  
this *God* is infinite in Truth, and, therefore,  
what he reveals of himself is most certain,  
and therefore I will believe it. My Rea-  
son also tells me, that *God* is most good,  
and therefore he cannot deceive us, and  
therefore I will take what he hath revealed  
of himself in the most plain, natural, and  
easy Sense of the Words. And if he hath  
declared of himself, and his Essence, that  
it consists of *three Persons and one Sub-  
stance* in a vast Number of Places of *Scrip-  
ture*, my Reason teaches me, that I should  
believe it, without Disputing about it. And  
indeed, the Text alone would be sufficient  
to convince me, That *there are three, the  
Father, the Word, and the Holy Ghost, and  
these three are one*. Is it reasonable to think,  
that *mortal Man* shall be more wise than  
*God*? or that a Creature should know more  
of his Creator, than he himself doth? It is  
Ignorance



Serm. I. Ignorance which will make us proud, but Reason will teach us to be humble. Besides<sup>d</sup>, I have this Reason to take these Texts of Scripture in the same Sense that I do, because it is perfectly agreeable with all the antient *Creeds* in the primitive Church, and with the Writings of the primitive *Fathers*, who lived in and near the Times of the *Apostles*, and therefore they may well be supposed to know the Sense of the *Scriptures* better than I can at this Distance of Time, and they always passed Censures on all those, who did pervert or deny these Doctrines. And all those who died *Martyrs* for the *Christian Religion*, from that Time to this, were of the same Opinion with myself. I farther add, that it was the Opinion of the *Jews* themselves, who lived before, in or near the *Apostolick Age*; and for me to set up my Opinion against them all, seems to me to be very conceited, and pragmatical, and indeed, very absurd and unreasonable. I should think it so in any other Person, or in any other Case; and there is the same

<sup>d</sup> See Bishop Bull's *Judicium Ecclesiæ Catholicæ de necessitate credendi, throughout, and Dr. Waterland's Importance of the Doctrine of the Holy Trinity asserted, Page 222 to 355.*

same Reason to think it to be so in this. Serm. I.

But to go farther yet, <sup>d</sup> If *God* hath told us the Necessity of Believing this under Pain of eternal Damnation, and if we are baptized into this Faith, so that we cannot be accounted *Christians* without it, If without this we cannot understand what State we are in by Grace, nor the Nature of our Redemption from Sin and *Satan*, all which I think to be true, then my Reason teaches me to abhor every thing that tends to lessen my Belief hereof; and, as I value my own Salvation, to beware of such false Prophets, and false Teachers, which <sup>e</sup> *St. Peter* describes, *who privily shall bring in damnable heresies, even denying the Lord, that bought us, and bring upon themselves, and also upon me swift destruction*, and lest <sup>f</sup> I should be found among those *unlearned, irrational, and unstable* persons, who *wrest the Scriptures to their own eternal confusion*. <sup>g</sup> From

D

which

<sup>d</sup> Ibid. <sup>e</sup> 2 Pet. ii. 1. <sup>f</sup> 2 Pet. iii. 16. <sup>g</sup> To what hath been said in the Sermon, I shall endeavour to illustrate these great Mysteries by such Instances, which may convince any Man of common Sense.

Far be it from me to imagine, that these sublime Truths of the Sacred *Trinity*, and the Incarnation of the *Son of God*, can be fully represented by any thing  
here

Serm. I. which God of his infinite Mercy deliver us,  
 in and through the Merits and Mediation  
 of

here below, or that any such Object could have led us to such a Notion of the Godhead, if it had not been revealed in *Scripture*. However, since the *Apostle* tells us, *Rom. i. 20*, that *the invisible things of him may be clearly seen, being understood by the things which are made*, I hope, that I may be excused in this Particular, since I have no other Design, but to shew those, who pretend to be so great Masters of Reason, that there is nothing of this Nature, which is so irrational and absurd, as they affirm it to be. And if *Rom. i. 21, 22. 1 Cor. i. 19, 20, 25, 26, 27, 28, 29. the foolish things of the world may serve to confound the wise, and the weak things of the world may confound the things which are mighty, and the base things of this world, and things which are despised*, may serve to put to Silence the Disputers of this Age, it is sufficient, and more than sufficient; for I do not pretend to carry on the Parallel any farther.

First, Let these great Masters of Reason consider only the first Principles of *Geometry*, a Science designed to improve their Reason, and bring it to the utmost Perfection by such undoubted Demonstrations, which it is capable of. Now here in an *equilateral Triangle* the three Sides are equal to one another. If we take them separately, each of these are Quantities; but take them as united in one Figure, they are but one Quantity, and we may truly say, That these three are one. Thus also in the *Cube* there is Length, Breadth, and Height, to make one solid Body. If we place it in any Manner of Position, either of these is exactly like, and equal to the other; and when we speak of the



of *Jefus Chrift* his only Son, and our Sa- Serm. I.  
viour, to whom with the *Father* and the

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Holy

the whole, we also know, that these three are one, and that it cannot be otherwise. If from these Similitudes we come to others, which are mentioned in *Scripture*, we may, perhaps, from them draw the same Inferences. Thus the *Apostle* saith, 1 John i. 5. *This then is the message, which we have heard of God, and declare unto you, that God is light, and in him is no darkness at all.* And in the *Nicene Creed* *Christ Jefus* is said to be *God of God, Light of Light, and very God of very God.* Now as the Light in the Air is the same Light with that in the Body of the Sun, and comes from that alone; so the *second Person* in the ever blessed *Trinity* is an Emanation from the first. And as there is a reflected Light, which proceeds from both these, and many Times appears, when the others are invisible; so the *Holy Ghost*, which often shines in the dark Corners of our Hearts, doth proceed from the *Father and the Son.* And though we have three several Conceptions of the Nature of this Light; yet originally it is one and the same. Thus *Christ* saith, John vii. 37, 38. *He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living waters.* This the *Apostle* explains in the next Verse, saying, *This spake he of the Spirit, or Holy Ghost, which was not then given, but they who believed in him, should afterward receive.* Now since the *Holy Ghost* is compared to Waters, therefore a serious Thought of a Fountain or Spring, from whence they flow, of a Stream which comes from thence, and empties itself in a Pool, whilst these three, being of one and the same Nature, may give us a faint Resemblance of this. And

Serm. I. *Holy Ghost*, three *Persons*, and one coeternal and consubstantial *God* be ascribed as  
is

as a Stone may be in the Stream, which is neither in the Spring, nor in the Pool; so the second Person in the Trinity took our Nature into an Unity with itself, though it was never personally united either with *God* the *Father*, or with *God* the *Holy Ghost*. *Moses* also tells us, Gen. i. 26, 27. that *God* said, *Let us make man in our image, after our likeness*, and so *God* created man in his own image, in the image of *God* created he him. Now here also seems to be a faint Resemblance of the *Trinity*. *God* did not say, I will make, but *Let us make*. He did not say, In my image, but *In our image*. And then it follows, In the likeness of *God* אלהים in the Plural Number, created he him. Now the rational Soul consists of three Faculties, the Understanding, the Reason, and the Memory; and yet these three Faculties are not three Souls, but one Soul. Or we may otherwise argue thus. In Man there is a rational Soul, by which we have the Use of Reason; a sensitive Soul, by which we have the Use of Sense; and a vegetative Soul, by which we grow to our just Bigness. And yet these three are not three distinct Souls, but one Soul. For when the rational Soul is separated from the Body, the others do also cease. And thus in the divine Nature, The *Father* is *God*, the *Son* is *God*, and the *Holy Ghost* is *God*, and yet these three *Persons* are not three Gods, but *one God*. Besides, we know, that the rational Soul, though of a spiritual Substance, is so united to the Body, that both together, though of so different Natures, do make but one Person. And thus it is expressed in the *Athanasian Creed*, That as the reasonable Soul and Flesh  
is

is most due, all Honour and Glory, Might, Serm. I.  
Majesty and Dominion, Praise, Love and

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Adoration

*is one Man; so God and Man is one Christ.* As for their Coeternity, we may learn, even from things finite and comprehensible, that necessary Effects may be coeval with their Causes; and that a Being, which receives its Existence from another, may exist as early as that, from whence it is derived. And though it is otherwise in our Conception; yet it is not always so in Time. For where the Effect is essential to the Cause, and flows necessarily from it, the Cause cannot exist one Moment without it. Thus in a former Example. We know, that the Sun sends forth its Rays. And yet our own Apprehension will inform us, that the Rays may be strictly coeval with the Sun; and it was impossible for the Sun to have existed before them. But on the contrary, could we suppose the Sun to have been eternal, we must suppose its Rays to have been eternal also. All this may convince us, that there is nothing in the Mystery of the *Trinity*, but what is agreeable not only to Reason, but even to common Sense. And therefore the Objection against it, in the Manner as it is revealed to us by *God* himself, is both absurd and unreasonable. But in such Cases as these we must be very cautious, that such Similitudes do not carry us farther than the Truth, and in Time cause us to have too gross Notions of such a transcendent Being. And I must here earnestly beg, that these Similitudes may not be wrested any farther, than they are intended. They who will submit their Reason to Revelation, have no Occasion for them: but they who argue from other Topicks, may, as I think, be convinced by them. Though they may serve to  
strike



Serm. I. Adoration both now and to all Eternity.

*Amen.*

strike some little Light upon this sacred Mystery ; yet our Notions borrowed from earthly and sensible things are very imperfect, and insufficient to represent the things, which are divine and heavenly. All these Emblems fall infinitely short of the Subject, to which they are compared. No Body can represent a Spirit. Nothing which is finite, can represent him, who is infinite. And the most glorious Creature is as nothing in Comparison of the great Creator. And as I own, that in the Use of such Similitudes we must be cautious and reserved, and not strain them too far ; so in whatsoever I have offended, I humbly and heartily crave Pardon both of *God* and Man. However, if the Enemies of the *Trinity in Unity* urge with Arguments drawn from natural Causes, that it is absurd and unreasonable, we may the rather be admitted to fight with them at their own Weapons, and so to prove against them, that all which they urge, is false in Fact, and contrary to Reason, Nature, and common Sense. In short, as we must be contented, with what the *Scriptures* have plainly revealed, and as we are taught in our *Creeds* to believe, without being too curious in Searching after that which we shall never be able fully to comprehend ; and as here is nothing asserted concerning the *Trinity*, which is contrary to Reason ; so we ought to submit our Reason to Revelation.

S E R-

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# SERMON II.

Preached *December 6, 1739.*

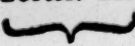
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I JOHN v. 7.

*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.*

HAVING in the former Sermon Serm. II. endeavoured to prove, that the Text is an authentick Part of the *New Testament*, I also attempted to answer the Objections raised against the Sense of it, particularly that it is contrary to Reason. I shall now proceed, according to my Ability, to explain and

*There is but one GOD.*

Serm. II.  prove the full Meaning of these Words, as it is contained in the following Particulars.

*First*, There is but one *God*.

*Secondly*, There is a *Plurality* in the divine Essence.

*Thirdly*, That this *Plurality* is a *Trinity*, or consists of *three Persons*.

*Fourthly*, That these *three Persons* are the *Father*, the *Son*, and the *Holy Ghost*.

*Fifthly*, That the *Father* is *God*.

*Sixthly*, That the *Son* is *God*.

*Seventhly*, That the *Holy Ghost* is *God*.

And *Lastly*, That *Jesus Christ*, the promised *Messiah*, is *God and Man*, by an Union of the divine and human Natures in one *Person*.

And in the Handling of these several Particulars, I shall also endeavour to shew, First, That these were the antient Doctrines of the *Jews*. And secondly, How they came by these Opinions from the Writings of the *Old Testament*. This, I hope, may convince the *Jews*, that they are departed from the antient Religion of  
their



their Fathers. And I pray to God, that Serm. II.  
it may be a Means of their Conversion, }  
that they may not be liable to the Re-  
proof of the Prophet, <sup>a</sup> *Thus saith the*  
*Lord, Stand ye in the ways, and see, and*  
*ask for the old paths, and walk therein, and*  
*ye shall find rest for your souls: but they*  
*said, We will not walk therein.* And I hope  
and pray, that it may be a Satisfaction to  
all *Christians*, who shall hear me, That  
these are the Doctrines taught in the Church  
of God from the very Beginning of it.

The first Particular to be insisted on is,  
That *there is but one God.* This is evident  
from the Words of *Moses*, <sup>b</sup> *Hear, O Isra-*  
*el, the Lord our God is one Lord.* This the  
*Jews* could never forget, because the very  
first Part of their *Mishneh* obligeth them to  
repeat it every Day; and they also wrote it  
out, and bound it in their *Phylacteries*, and  
nailed it to the Posts of their Doors. In-  
somuch that when <sup>c</sup> *a Scribe asked our*  
*blest Saviour, which was the great Com-*  
*mandment of all?* He began his Answer in  
these Words, *The first of all the Command-*  
*ments*

<sup>a</sup> Jer. vi. 16.

<sup>b</sup> Deut. vi. 4.

<sup>c</sup> Mark xii. 28

Serm. II. *ments is, Hear, O Israel, the Lord our God is one Lord.* And when the Scribe replied, *Well, Master, thou hast said the truth; for there is one God, and there is no other but he; Our blessed Saviour approves of the Answer in the following Words, Thou art not far from the kingdom of God, or from being a Member of his Church. The Prophet Isaiah<sup>d</sup> speaks thus in the Name of God, Is there a God beside me? Yea, there is no God; I know not any. And<sup>e</sup> in another Place, I am the Lord, and there is none else; there is no God beside me. And St. Paul testifies, <sup>f</sup> that there is one God, and one mediator between God and man, the man Christ Jesus.* All this agrees with the Words of the Text, *These three are one.* But the Unity of the Godhead having been the constant Doctrine of the Church of God in all Ages, and no one denying it at this Time, I shall insist no longer upon it, but proceed to shew,

Secondly, That *there is a Plurality in the divine Essence.* This the antient Jews did own, and they had good Reason for it  
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<sup>d</sup> Isai. xlv. 8.    <sup>e</sup> Isai. xlv. 5.    <sup>f</sup> 1 Tim. ii. 5.

out of the *Old Testament*. The first Words of the Bible are these, <sup>s</sup> *In the beginning God created the heaven and the earth*. Here the Noun *Elohim*, or *God*, is in the Plural Number to shew the Plurality of Persons, and the Verb *created* is in the Singular Number to shew the Unity of Essence. And thus it is in all other Places of the *Old Testament*, wherever the Word *God* is used in the *Hebrew*, not above three or four excepted. And as by the Word *God* in this Place the *Father* seems to be meant; so in the next Verse we have an express Mention of another *Person*. For *Moses* saith, that *the Spirit of God moved upon the face of the waters*, or so fate upon it, as to produce the respective Forms in the created Matter. If we turn to <sup>h</sup> the next Chapter, it is said, That *the Lord God made the earth and the heavens*. Here the Word *Jehovah*, or the *Lord*, is of the Singular Number, and never used in the Plural, to shew the Unity of Essence; and the Word *Elohim*, or *God*, is in the Plural Number, as it always is, when joined with this Word, to shew the Plurality of Persons. So that we

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<sup>s</sup> Gen. i. 1, 2.

<sup>h</sup> Gen. ii. 4.



Serm. II. can hardly read a Page in the *Hebrew Bible*, but we find an Intimation of this Doctrine. For wherever we find the Word *God* in *Hebrew*, there is an Intimation of a Plurality, and wherever we find the Words *Lord God*, there is an Intimation of the *Trinity in Unity*; and accordingly before we come to the End of the third Chapter, we find seven and fifty Examples of this Nature. In the Creation of Man *Moses* tells us, <sup>i</sup> that *God* (where the Word is Plural) said, *Let us make man in our own image, after our likeness*. And had there not been a Plurality of Persons, it must have been thus expressed, And *God* said, I will make Man in my own Image, and after my Likeness. And what the Modern *Jews* say to this Text, That *God* spake to the Angels, is trifling; for the Work of Creation is never ascribed to Angels, either in Whole or in Part, neither is Man said to be made after the Image of the Angels; but it follows in the next Verse, So *God* created man in his own image, in the image of *God* created he him. And when our first Parents fell from their first State of Innocency

<sup>i</sup> Gen. i. 26, 27.

cency by Eating the forbidden Fruit, and thereby <sup>k</sup> Attempting to be like Gods knowing Good and Evil, then <sup>l</sup> the *Lord God*, or the Plurality in Unity said, in the same Language; *Behold, the man is become like one of us.* When <sup>m</sup> the Tower of *Babel* was built, the *Elohim*, or three Persons said, *Let us go down, and let us there confound their Language.* But if one only Person was meant, it would have been more proper to have said, I will go down (as <sup>n</sup> in the Case of *Sodom*) and I will confound their Language. And then follows the Unity of Essence, So the *Lord* scattered them abroad. There are some Places in the *Old Testament*, where two Persons only are expressed, and no more; and by these we generally conclude, that *God the Father*, and *God the Son* are meant. Thus it is said, <sup>o</sup> that the *Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.* If a Plurality was not meant, these Words, *From the Lord*, might have been left out, or it might have been said, *From himself.* But here are two  
Persons

<sup>k</sup> Gen. iii. 5.      <sup>l</sup> Gen. iii. 23.      <sup>m</sup> Gen. xi. 7,  
8.      <sup>n</sup> Gen. xviii. 21.      <sup>o</sup> Gen. xix. 24.

Serm. II. Persons expressly mentioned, and both are called by the incommunicable Name *Jehovah*, or the *Lord*. And it is said, <sup>p</sup> That *the Lord appeared again in Shiloh; for the Lord revealed himself to Samuel in Shiloh*, not in his own Person, but *by the Word of the Lord*. It is farther observed, that the Word *Elohim*, or *God*, is sometimes joined to Verbs and Adjectives of the Plural Number. I shall take Notice but of a few, though a greater Number might perhaps be collected. Thus it is <sup>q</sup> where *Abraham* said, *God hath caused me to wander*; and in <sup>r</sup> another Place, where *God* is said to *appear unto Jacob*. Thus in the *Psalms*, <sup>s</sup> *Let Israel*

<sup>p</sup> 1 Sam. iii. 21. <sup>q</sup> Gen. xx. 13. הִתְעוּ אֹתִי אֱלֹהִים  
<sup>r</sup> Gen. xxxv. 7. נָגְלוּ אֵלַי אֱלֹהִים I take no Notice of  
 Deut. iv. 8. Where *Moses* saith, *What nation is there so great, who hath אֱלֹהִים קְרוּבִים God so nigh unto them*, as the *Israelites* had? Where both the Substantive and the Adjective are also of the Plural Number: Nor of the Word פָּנִים which signifies the Face or Countenance of *God*, and is always in the Plural Number, and joined with a Pronoun in the Singular, as Psal. iv. 6, and xi. 7, and xvii. 15, and xxi. 6, and xli. 12, and xlii. 5, 11, and xlv. 3, and xlv. 3, and lxxx. 3, 7, 16, 19, and lxxxiv. 14, 23, and lxxxix. 15, and xc. 8, and cxix. 135, beside what we find in other Books of the sacred Scriptures. <sup>s</sup> Psalm cxlix. 2. בְּעוֹשֵׁי.



*Israel rejoice in his makers*, Plural; and *let the children of Zion be joyful in their king*, Singular. Thus <sup>t</sup> the Prophet *Isaiab* comforts the Church, saying, *Thy makers are thy husbands*. And it is plain, that the antient *Masorites* had the same Opinion of a *Plurality of Persons* in the *divine Essence*, when they added the Vowels to the sacred Text. Thus in *Job*, <sup>u</sup> *Elibu* complains, that none saith, *Where is God my maker?* where they have put it *My Makers*. And sometimes they have placed the Vowels as plural, when the Words have been singular. Thus *Solomon* <sup>x</sup> exhorts us according to their Pointing to *remember our Creators*. And thus the Prophet *Isaiab* <sup>y</sup> saith according to them: *Thus saith the Lord thy Redeemers*, as of many, and *he that formed thee from the Womb*, as of one. These Forms of Speaking do very fully imply some Kind of Plurality, but not a Plurality of Gods, that being contrary to the grand Command of *Mosès*, <sup>z</sup> *Hear, O Israel, the Lord thy God is one Lord*. <sup>a</sup> Among

<sup>t</sup> *Ifai. liv. 5. בעלִיד: עשִׂיד.*    <sup>u</sup> *Job xxxv. 10. עשִׂי.*  
<sup>x</sup> *Eccles. xii. 1.*    <sup>y</sup> *Ifai. xliv. 24. גִּוְעִלֶּךָ.*    <sup>z</sup> *Deut. vi. 4.*    <sup>a</sup> *אלהם quasi אלהים.*

Serm. II.

among the *Kabbalists*, the Word *Elohim* is derived from two *Hebrew* Words, which signify in *English*, *These are God*, and the Letter *Jod* being the first Letter of the Word *Jehovah* is added for the Sake of a Mystery, and to shew, that there is a *Divinity* in each Person. This is the Opinion of one of their chief Commentators <sup>a</sup> on the *Pentateuch*, and plainly shews the Belief of the antient *Jews* as to this Article: But this will more evidently appear from the third Head, which I propose to treat of, which was,

That *this Plurality is a Trinity*, or consists of *three Persons*, and that the antient *Jews* did believe this Doctrine. They might have sufficient Intimations of this Kind from several Places of the *Old Testament*, where *three Persons* are mentioned; or where the sacred Name *Jehovah* is used three Times; or where an essential Attribute of his Nature is used three Times; and in other Places, where the three principal Words, which signify *God*, are joined together. A very remarkable Instance of the  
first

<sup>a</sup> Rabbi Bechai in Gen. i. 1. Fol. 4. Col. 1.

first Sort we have, <sup>b</sup> when *the Lord appeared unto Abraham in the plains of Mamre*, to reveal unto him the Destruction of Sodom. For he looked, and behold three men stood by him, and when he saw them he ran to meet them, and he said, My Lord. The Vowels are added to make it in the plural Number, but *Abraham* speaks afterward to them in the singular. *If I have found favour in thy sight*, and they discourse with him, and he prays to them, as <sup>c</sup> to the one *Jehovah*. A very remarkable Instance of the second Sort we have in <sup>d</sup> the Form of Blessing the People, where the Name of *God* is repeated three Times, as it was constantly used on the great Day of Expiation in these Words, *The Lord blefs thee, and keep thee. The Lord make his face to shine upon thee. The Lord lift up the light of his countenance upon thee, and give thee peace.* And these Words are afterward joined in one. *And they shall put my name upon the children of Israel, and I will blefs them.* So *Daniel* prays, <sup>e</sup> *O Lord, hear; O Lord, forgive; O Lord, Earken.*

<sup>b</sup> Gen. xviii. 1, 3, 9, 13, 15.      <sup>c</sup> Gen. xviii. 10, 13, 14, 15, 17, 19, 20, 21, 22, 26, 27, 28, 29, 30, 31, 32, 33.      <sup>d</sup> Num. vi. 24, 25, 26.      <sup>e</sup> Dan. ix. 19.



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*hearken.* And though there are other Petitions; yet the same Name is no oftner repeated, but another, which seems to unite them all in one, *Hearken, and do, defer not for thy own sake, O my God; for thy city and thy people are called by thy name.* And as *Our Saviour* hath since commanded us, <sup>f</sup> *that when we pray, we should not use vain repetitions, or Tautologies, as the heathen do,* we cannot suppose, that two such great Prophets, who knew his Will so exactly, did in any Respect act contrary to it. Another Example parallel to these is that of the Prophet *Isaiab*, where he saith, <sup>g</sup> *The Lord is our judge. The Lord is our law-giver. The Lord is our king. He will save us.* A like Example to this we have among the blessed Angels in <sup>h</sup> the Vision, which the Prophet *Isaiab* saw, when the *Seraphims* cried one to another, saying, *Holy, Holy, Holy is the Lord of hosts*, where the Epithet *Holy* is repeated three times, and at last centers in one, even *the Lord of Hosts*. To this I shall add what the *Psalmist* saith <sup>i</sup> *The mighty God, even the Lord*  
*bath*

<sup>f</sup> Matth. vi. 7, 8.  
 vi. 3.    <sup>i</sup> Psal. l. 1.

<sup>g</sup> Isai. xxxiii. 22.

<sup>h</sup> Isai.

hath spoken, and called the world from the rising of the sun unto the going down thereof. Serm. II.

But though we render it thus; yet in the Hebrew the three Names of God, *El*, *Elohim* and *Jehovah* are expressed, and the Verbs, which follow, being of the singular Number, do agree with them all. The very same Expression is used twice by the *Reubenites*, when they declared their Innocency in Building an Altar on the other Side of *Jordan*, which we render thus, <sup>k</sup> *The Lord God of Gods, The Lord God of Gods* he knoweth it, where both the Verb and Participle, which agrees with these Words, are also in the singular Number. In the second Commandment we have these Words, <sup>l</sup> *I the Lord thy God am a jealous God*; but as the Verb Substantive *am* is not expressed either in *Exodus* or *Deuteronomy*; so we may place it as we please, and the Sense may be thus, *I am the Lord, thy God, a jealous God, visiting the sins of the fathers upon the children*; and so the Pronoun and the Participle being of the singular Number may agree with the three Names of God, and represent a *Trinity in*

E 2

Unity,

<sup>k</sup> Josh. xxii. 22.

<sup>l</sup> Exod. xx. 5. Deut. v. 9.

Serm. II.

*Unity*, which is a farther Argument against Making any graven Image, or Likeness of any thing to worship it, because such an Essence cannot be represented by any Image whatsoever. If this Construction is right, the Word *Jehovah* may signify the first Person, the Word *thy God* may signify the second Person, which is used in the second Place in all the Instances, and he is *our God*, because he bought us with the Price of his own Blood, and therefore we are peculiarly his, and the Words *a jealous God* may signify the *Holy Ghost*, of whom the Prophet *Isaiah* saith, <sup>m</sup> *The idolatrous Jews rebelled and vexed his Holy Spirit, therefore he was turned to be their enemy, and he fought against them.* I know not, whether these Expositions may be satisfactory to *Christians*, especially to such, who are ignorant of the *Hebrew Language*, because we have clearer Proofs of this Doctrine in the *New Testament*, and do not need them.

But

<sup>m</sup> *Isai. lxiii. 10.* Here I crave Leave to add, that the Word *Elohim*, which in all these Examples is of the plural Number, and the second in Order, may well be applied to the second Person in the *Trinity*, in whom the two Natures, or the *Godhead* and the *Manhood* are united in one *Person*, and in this Respect may be plural, when the others are singular.



But it appears to be the Opinion of the ancient *Masorites*, who placed the Vowels and Accents to the *Hebrew Text*. And for a Proof hereof I refer myself to the Words of *Moses*, <sup>n</sup> *Hear, O Israel, the Lord our God is one Lord*. These Words the *Jews* repeat daily, and think them most express against the Belief of *Christians*, because it speaks of the Unity of the Godhead, which we as fully own, as they do; but I add, that according to the Accenting of their Forefathers it speaks of a *Trinity* also, which they deny. And they may be translated thus, *The Lord, our God and the Lord are one*. This agrees perfectly with the *Hebrew Text*, and the Accent *Pesick* between the two last Words, being a distinguishing Accent, requires some Pause or Stop. He that sees the Original, cannot but take Notice, that in the first and last Words there are two *Hebrew Letters* most remarkably larger than the rest, the like whereof is not to be found in the whole *Bible*. This shews, that they reckoned it to contain something remarkable and very mysterious. But if the Doctrine of the

E 3

*Trinity*

<sup>n</sup> Deut. vi. 4.

*Trinity* is not implied in it, there is no Mystery at all. The ° *Jewish Writers* observe, that in the Form of Blessing the People, the Name of *God* or *Jehovah* is thrice mentioned, and every Time with a different Accent in the *Hebrew Language*, implying a Mystery, which *Christians* think cannot be better applied than to the three distinct *Persons* in the *Holy Trinity*. And thus the first Branch of the Blessing <sup>p</sup> implies the *Love of the Father*, the second <sup>q</sup> implies the *Grace of the Son*, and the third <sup>r</sup> the *Communion of the Holy Ghost*, as <sup>s</sup> *St. Paul* distinctly expounds it.

However

• Rabbi Menahem Rakanat on Num. vi. 24, 25. So Ainsworth and Patrick on the same Text. <sup>p</sup> *Verse* 24. <sup>q</sup> *Verse* 25. <sup>r</sup> *Verse* 26. <sup>s</sup> 2 Cor. xiii. 14. Here I cannot but observe both the Ignorance and Confidence of the late Mr. *Hutchinson* and his Followers, who affirm, That the *Jews* added the Vowels and Accents to the *Hebrew Text* in the second Century, that thereby they might destroy the Doctrine of the *Trinity*. But though these Vowels and Accents have stood the Test, and had the Approbation of the learned World in all Ages; yet now they must all be laid aside at once to make Room for their Pointing, which, as far as I am able to judge, introduces nothing but an unintelligible Jargon and Confusion. I am of the same Opinion with the learned Dr. *Prideaux* in his *Historical*

However I think, that their own Authors do best explain the Mystery. The

Serm. II.

E 4

Author

*Historical Connexion, Anno 446. Sect. 6. Page 352 to the End of the Book, that they were added by the Masorites soon after the Time of Ezra, when the Hebrew ceased to be a living Language, and wanted such Helps for the Learning of it. However they will oblige us to take their bare Word for a sufficient Proof of a Fact fifteen hundred Years ago, without any Authority for it from any antient Writer, or the Names of the Men, who did it, or the Places where they lived, or how it was at first received. However from hence they call the Jews Apostates, and all the Christians, who adhere to the Vowels and Accents in the Hebrew Bible (who are all the Christians for fifteen hundred Years last past without any Exception) by the same Name, as worshipping a different God from him, who was revealed in the Old Testament, and our Religion an Apostasy. To omit all other flagrant Expressions, In a Posthumous Work of Mr. Hutchinson, intituled, The Use of Reason recovered in the Data of Christianity, Part 2, printed by one of his Disciples, they call their Scheme, Preface Page 1. The Christian System, and in Opposition to this we are all alike, Page 2, Apostates, and Page 5, Dogs, The Fathers in Satan, and the Reverend Fathers in Satan, Page 61, Antichrists, and Instruments to deprive Men of Salvation. He adds, ibid. That the Clergy had so mangled the Terms of Salvation, and for want of proper Qualifications, were so unable to prove them from Scripture, that Men of great Parts, and able to reason found no sufficient consistent Evidence, and so made a Jest not of the Terms, but of what the Clergy asserted, and could not explain and prove, and therefore*



Serm. II. Author of the Book of *Zohar*, who lived  
in

we are all *Fools*, *loose Thinkers*, *imposing upon the Vulgar*. This faith he, Page 2, is *our Religion*, *ibid*, *A Scheme more diabolical than that of the heathen Religion*, to *oppose every Article of Christianity*. Hence he calls us, Page 122, *Our modern wise Men infinitely more stupid than the Heathens*, Page 221, 224, 274, *Apostates*, Page 262, *Our Fools*, Page 275, *The Villains of the Apostate Race of the Jews*, Page 282, *Our Pharisees, and Cursed Dogs*. I might fill many Sheets with such Rhetorical Flowers from the Works of Mr. *Hutchinson* and his Admirers; but it is Pity to transplant them out of their own Gardens. I am not prepared to answer such Arguments as these. But that the *Jews* added the Vowels and Accents to the *Hebrew Text* in the second Century to obscure the Doctrines of *Christianity*, particularly of the *Trinity* and *Incarnation*, and the Plan of our Redemption, I cannot believe. Because their very Vowels and Accents intimate the very same things as we own, and I think they have not obscured one Text by these Additions. Their Books *Zohar* and *Bahir*, written (as is supposed) in the same Century agree in the same Doctrines. As also *Philo Judæus*, in the Century before, and their *Paraphrases* on the *Old Testament* about or before that Time, and our *Apocryphal Writers*, which I have endeavoured to prove in the whole Course of these Lectures. How then could they attempt to obliterate the Doctrine of the *Trinity*, &c. when their Notions of them were the same with the *Christians* in that Age?

Besides, The *Jews* observed an annual Fast for the Translation of the *Bible* into *Greek*, and can we think, that they would at this Time make a Key for the uncircumcised, as they call all the rest of the World, to

in the second Century, and is an Author of Serm. II.

great

understand the *Hebrew*, whilst they looked upon it as a wicked thing to converse with them? Add to this, that they were dispersed into all Parts of the World, their Temple was ruined, and their Country took from them, and they had enough to do to get a tolerable Maintenance. This was the Time, when they collected their *Mishneh* or *Oral Traditions*, to make them equal, or prefer them before the written *Law*, which made them neglect it; and they neglected it the more at this Time, because their Interpretations of it made their Expectations different from their Circumstances. And therefore this was a very improper Time for them to set about a Work of this Nature. But if all which is said by these modern Gentlemen, are true, that the *Jews* were all *Apostates*, and all the *Primitive Christians*, and the Church ever since fell into their *Apostasy*, until Mr. *Hutchinson's* Time, it is strange, that *Daniel*, *St. Paul*, and *St. John*, who spoke largely of the *Popish Antichrist*, Dan. vii. 24, 25, 26. 2 Thess. ii. 1 to 11. Rev. Chap. xiii, xvii, xviii, xix. and of their Doctrines, 1 Tim. iv. 1, 2, 3, should not give the least Hint of this grand Apostasy, which for its Extent and Duration was to be the greatest of all; nor of these great Lights, viz. Mr. *Hutchinson* and his *Followers*, who were to deliver us from it. I shall farther add, that Miracles were always accounted a Proof of the Doctrines taught by those, who did them. Our blessed Saviour frequently appeals to his Works, as a Proof of his Mission. He saith, John v. 36. *I have greater Witness than that of John: for the works, which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.*

And

great Authority, <sup>t</sup> speaking of the Text in *Deuteronomy*, quotes the Words of *Rabbi Jose* a famous *Jew*, who lived about the same Time, he adds, *What may be the Meaning of this, Who hath God so nigh unto them*

And Chap. x. 37, 38. *If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe, that the Father is in me, and I in him.* Accordingly he gave his *Apostles* a Power to do the same. This Power continued in the Church, though it gradually decreased, for the five first Centuries, as is well known in *Ecclesiastical History*. *Gregory Thaumaturgus*, who lived beyond the Middle of the third Century, was famous in this Respect, as his very Name intimates. Now if all the *Jews* and *Christians* fell into this grand Apostasy in the Middle of the second Century, the Consequence is, that *God* approved of the *Primitive Christianity* by undoubted Miracles for one Century, and he also approved of this *Grand Apostasy* by the same Evidence for three hundred Years more. And that none of the *Fathers* were capable to detect it, is also absolutely false, for *Origen*, who was born at the End of the second Century, was eminently skilled in the *Hebrew Language*; and the Pains, which he took in Comparing all the Versions in the *Old Testament*, must have detected it, if there had been any such thing, especially, since he was assisted in these Studies, and the *Rabbinical Exposition* of the Scriptures by the Help of *Huillus* the *Jewish Patriarch* at that Time. See *Dr. Cave's Lives of the Primitive Fathers* in the Life of *Irenæus*, Page 170. Sect. ult. <sup>t</sup> On Deut. iv. 7.



them in the plural Number? And to this he Serm. II.  
 answers, *Because there is a Superior<sup>u</sup> Person,*  
*and there is a Person, who was<sup>x</sup> the Fear of*  
*Isaac, and there is an inferior Person, and*  
*therefore Moses saith, The Persons in the*  
*Godhead are so near. For there are many*  
*Virtues, which come from the only one, and*  
*they are all one. And in<sup>y</sup> the Comment on*  
*Leviticus he saith, Come and see the Mystery*  
*in the Word Elohim, which is, They are*  
*three Degrees, and every Degree is distinct*  
*by himself, and notwithstanding they are all*  
*one, and tied in One, and one is not separated*  
*from*

<sup>u</sup> I take the Word אלהים and אלוה as sometimes  
 used by the Jews to signify a Person in the Godhead,  
 and translate it so accordingly, as Occasion requires.  
 Or otherwise there is no Excusing the Rabbies in  
 many Places from being guilty of *Tritheism*, which is  
 a Doctrine, that they did always abhor. <sup>x</sup> Gen.  
 xxxi. 53. In these Words there also seems to be an  
 Intimation of a *Unity*, and a *Trinity* in the former  
 Part, which will best appear from the whole Verse,  
*The God of Abraham, and the God of Nahor, the God*  
*of their father judge between us. And Jacob sware by*  
*the fear of his father Isaac. And thus also Verse 42.*  
*He is called, The God of my father, the God of my*  
*father, and the fear of Isaac. And as the Name of*  
*God is thus used three Times together in many Places*  
*of Scripture; so it is never used oftner in any Place,*  
*except to unite them in one. <sup>y</sup> Col. 116.*

*The Plurality is a Trinity,*

Serm. II. *from the other.* And again, <sup>z</sup> upon the Words of Moses, *Hear, O Israel, the Lord our God is one Lord,* He adds, *We must know, that these three, The Lord, Our God, and the Lord are one; and that is a Secret, which we learn in the Mystery of the Voice, which is heard. The Voice is one, but it contains three Modes, that is, the Fire, the Air, and the Water. Now these three are one in the Mystery of the Voice, and they are but One. So in this Place, Jehovah, Our Lord, and Jehovah are one. And* <sup>a</sup> *in another Place having quoted that* <sup>b</sup> *Text in Deuteronomy, The Lord our God is one Lord,* He adds, *These are three Degrees with Respect to this high Mystery, In the Beginning God created, where the Noun is plural and the Verb singular. And in another Place the* <sup>c</sup> *same Author upon the same Occasion speaks more plainly, thus. This is the Unity, which is called the first Jehovah, Our God, the Jehovah. Behold, all is One. And therefore it is said One, intimating, That these three Names are One. This is known so to be by the Revelation of the Holy Ghost.*

<sup>z</sup> In Exod. Col. 75.      <sup>a</sup> Zohar in Levit. page 46.

<sup>b</sup> Deut. vi. 4.      <sup>c</sup> Zohar in Levit. page 47.

*Ghost.* However (as he adds) it is also ap- Serm. II.  
parent, That these three are one. Another  
*Jew*<sup>a</sup> quotes this same Author out of a  
Book, which I suppose, is lost. He gives  
us an Account of these Words, and ex-  
plains them in that Order, in which they  
lie before us. He begins with *Jehovah* first  
mentioned, and saith, That *he is the Head*  
*of all things in Splendor, Antiquity and Ho-*  
*liness, and he is called the Father.* The se-  
cond, or Our God, is the Profundity of Ri-  
vers and Springs, which go forth, and flow  
unto all things. And the third, or the Je-  
hovah last mentioned is <sup>e</sup> the Tree by whom  
the World was created, and the Wisdom or  
Understanding, by which the World was made.  
And then he adds, *And all is one, One is*  
*knit to the other, and there is not found any*  
*Separation, but all are one.* He tells us  
afterward, that *this Mystery was to be re-*  
*vealed in the Days of the Messias.* Some of  
the *Jews*<sup>f</sup> quote out of a very antient Book  
called

<sup>a</sup> Markanti in Legem. fol. 194. Col. 3. <sup>e</sup> See  
Buxtorf's Lexicon Talmudicum in the Word *אילן*.

<sup>f</sup> Sefhir Bahir, or the splendid or famous Book, quoted  
as by others; so by Rabbi Bechai on this Occasion on  
the Pentateuch, fol. 169. col. 2. Edit. Cracov. and  
Rabbi Moses Markanti on the Law, fol. 173. col. 1.  
Edit. Venet.



Serm. II. called *Bahir*, which I suppose is lost, what is very pertinent to our Purpose, that *the Repeating the Word Jehovah three Times,*<sup>z</sup> *teacheth us, that these Names of the blessed God, are three Powers, and adds, that every distinct Power is like to each other, and hath the same Name with it.* That is, every one is, and is called *Jehovah*. He also adds, that in the Words<sup>h</sup> of the Psalmist, where it is said, *The Lord reigneth, the Words bear Witness of the three Existences,* (or Subsistences) *which are in the blessed Creator. And what is said,*<sup>i</sup> *that all is closed with Jehovah, the peculiar Name of God, intimates, that he is the Fountain of all, and from him are the Emanations of all: And thus in these Words, The Lord reigneth, there is a great Mystery.* Rabbi Bechai, also upon the Law tells us of three<sup>k</sup> *Degrees or Excellencies, which are in God, and every Degree or Excellency is called Glory, and*<sup>l</sup> *Persons.* The first Degree or Excellency is the *supream Glory.*

<sup>z</sup> Rabbi Bechai on the Pentateuch, as before. <sup>h</sup> Psal. xciii. 1. <sup>i</sup> Psal. xciii. 3, 4, 5. <sup>k</sup> Fol. 124. Edit. Cracov. <sup>l</sup> The Word פנים, which properly signifies *Faces*, is here used; but I translate it by *Persons*, because the *Septuagint* hath generally done the same. See Sermon I. Page 24, and Sermon II. Page 46.

ry. The second is called the middle Glory, Serm. II.  
and the third Degree or Excellency is called  
the latter Glory. And he adds, This is the  
Mystery.

The Author of <sup>m</sup> *The allegorical Exposition on the Psalms* allows, that the Words El, Elohim and Jehovah are three several Names of God; for he asks this Question, Why doth he mention the Name of the blessed God three Times? And he answers thus, It is to teach thee, that the blessed God created his World by these three Names, which answers to the three Properties, by which the World was created. And they are these, Wisdom, Knowledge and Understanding. Wisdom, as it is said, <sup>n</sup> The Lord by Wisdom hath founded the earth. Understanding, as it is said, By Understanding he hath established the heavens. And Knowledge, as it is said, By his Knowledge the depths are broken up, and the clouds drop down the dew. And thus it is said, I am the Lord, thy God, a jealous God. Three answering to the three, by which the World was made. And thus <sup>o</sup> the Children of Reuben, and the Children

<sup>m</sup> Midrash Tehillim. on Psal. l. i.  
19, 20.

<sup>o</sup> Josh. xxii. 22.

<sup>n</sup> Prov. iii.

Serm. II. *Children of Gad say, The Lord God of Gods, the Lord God of Gods he knoweth. And why are these mentioned twice? Because by them the World was made; and because by them the Law was given. And when the later Jews in Opposition to Christianity began to deny the Doctrine of the Trinity, they were forced to confess, that we had good Reason for our Belief of it even from the Old Testament. The Author of the <sup>p</sup> larger Exposition on Genesis relating how that when Moses gave the Law, he wrote an Account of the several Works of the Creation Day by Day; but when he came to write these Words, <sup>q</sup> Let us make man in our image, after our likeness, God questioned with him about it, and demanded of him, Why he after that Manner gave Occasion to Hereticks to open their Mouths? All this may shew us, that the antient Jews were of the Opinion, that this Expression of Moses, and many others in the Old Testament, which I have quoted, did give Ground or Occasion to believe, that there was some Kind of Plurality, or even a Trinity in the Divine Nature.*

<sup>p</sup> Bereshith Rabba, Fol. 9. Col. 2. Edit. Amsterdam.  
<sup>q</sup> Gen. i. 26.



ture. And <sup>r</sup> a very learned Author hath Serm. II,  
observed, that though the later *Jews* do in  
Controversy with the *Christians* industri-  
ously avoid the Word *Person*; yet the very  
*Jews* in <sup>s</sup> a Book upon *the Creation* do call  
them by the Name of *Essences*, and in the  
Book intituled, <sup>t</sup> *The Gates of Righteousness*,  
they call each of them by the Name of  
*Persons*. From hence it is evident, that  
the antient *Jews* had the same Opinion of  
the *Trinity*, and of the Texts in the *He-  
brew Bible*, which we produce to prove it,  
that we have at this Time. And this is  
the Reason that we find no Dispute be-  
tween *Our Blessed Saviour* or his *Apostles*  
and them about this important Article of  
our Faith. And since St. *John*, when he  
mentions *three, the Father, the Word, and  
the Holy Ghost*, and adds, that *these three  
are one*, advances no other Doctrine, than  
what was as constantly believed by all, as  
if they had commented upon the Words  
themselves, this is a plain Argument to me,  
that the Text is authentick.

F

To

<sup>r</sup> Joseph Voisin in Raimundi Martini pugione fidei,  
pag. 406.

ההוים.

פנים הפנים.

<sup>s</sup> Sepher Jetzira, where they are called

<sup>t</sup> Shaare Tzedek, where they are called

To these Authors, <sup>u</sup> some of whom lived in the second Century, I shall also add the Testimony of *Philo* the *Jew*. He was famous in the Reign of *Caius Caligula* the Roman Emperor, and was one of the five Ambassadors sent to him in Behalf of the *Jews*, when his Image was commanded to be set up in the Temple of *Jerusalem*; so that he ventured his Life for their Religion, an Account whereof is related by <sup>x</sup> himself and <sup>y</sup> *Josephus*. So that it is probable, that none of his Writings might be extant, before the Command of *Our Saviour* to his Apostles to *baptize all Nations in the Name of the Father, and of the Son, and of the Holy Ghost*; and they might all be extant, before *St. John* wrote his Epistles. And we may be sure, that he would not speak more favourable of the Doctrines of *Christianity*, than what was agreeable to the Sense of his own Nation. In <sup>z</sup> one Part of his

<sup>u</sup> Liber Zohar, (*ut in* Carpzovii Introductione ad Raimund. Martini pugionem fidei, pag. 102.) floruit Anno Christi 120. et Liber Bahir fuit, Anno 30. ante Christum. Vid. Buxtorfii Bibliothecam Rabbinicam, pag. 278 et 279. <sup>x</sup> De Legatione ad Caium. <sup>y</sup> Jud. Ant. lib. 18. cap. 10. <sup>z</sup> Allegor. lib. 2. pag. 86. F.

his Works, speaking of <sup>a</sup> the Cherubims and *the flaming Sword*, he makes an Allegorical Interpretation of them, making the Cherubims a Representation of the two Hemispheres, and the flaming Sword a Representation of the Sun, which runs so swift, that in one Day it goes round the World, and then he adds, *But I remember, that I have heard something more learned from my own Soul, which sometimes being divinely inspired, is wont to deliver Oracles not known to itself, which I will declare, as far as I can remember. It said unto me, That to the truly one God, there are two supream and chief Powers belonging, Goodness and Essence, That by his Goodness all things were made, and by his Essence all his Creatures are governed. But that there was also a third, as a Reconciler in the Midst of the two former, namely the λόγος or Word. For by this Word God is both a Governor and good. And the Cherubims are Representations of these two Powers, even of Government and Goodness, and the flaming Sword is a Representation of the λόγος or Word. For the λόγος or Word was very swift and fervent,*

F 2

especially,

<sup>a</sup> Gen. iii. 24.



*Serm. II.* *especially, that of the first Cause, which in Time was before all things, and is understood to be before all things, and shines in all things. Wherefore, saith he, O my Mind, receive the Form of the Cherubims, that being evidently taught concerning the Goodness and Principality of the first Cause, thou may'st receive Fruit thereby; for thus thou shalt soon know the Union of these immortal Powers, by which God is good, and here his Majesty shines forth, and by which he is a Prince, his Goodness also being eminent. And <sup>b</sup> soon after he calls this λόγος or Word, The Word of God, who being armed, resisted Balaam, by whom whatsoever is good or bad is determined, and The Word of God, who sits at the Helm as the Governor of all things. It may easily be observed, how agreeable this is to what St. Paul saith, <sup>c</sup> The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature, that is not manifest in his sight; but all things are naked and open unto*

unto the eyes of him, with whom we have to do. Thus <sup>d</sup> St. John frequently describes Christ Jesus, as one out of whose mouth went a sharp two-edged sword, that with it he should smite the nations, and rule them with a rod of iron, and that we may know him more particularly, he thus describes him, that he was cloathed with a vesture dipt in blood, and his name is called THE WORD OF GOD. To the same Purpose we read in <sup>e</sup> the Apocryphal Book of Wisdom. Thy Almighty Word leaped down from heaven, out of thy royal throne, as a fierce man of war into the midst of the land of destruction. And brought thy unfeigned commandment as a sharp sword, and standing up filled all parts of Egypt with the death of their first born, and it touched the heavens, but it stood upon the earth, as an infinite being. I shall only add, that wherever Philo speaks of such a Trinity he always gives us some Intimation concerning the Unity of the Godhead, and in <sup>f</sup> many other

Serm. II.

F 3

Places

<sup>d</sup> Rev. i. 16, and ii. 16, and xix. 13, 15, 21.  
<sup>e</sup> Wisd. xviii. 15, 16. <sup>f</sup> De Mundi opificio, pag. 4. B. et pag. 29. G. De Allegoriis lib. 1. pag. 57. F. et lib. 2. pag. 47. A. pag. 58. B. pag. 61. E. De Cheru-

*Places of his Writings he speaks of this Unity in as full and clear Terms, as can be expressed; as, that the Godhead is necessarily, essentially, and eternally one, and that it cannot be otherwise; and indeed this Doctrine is so fully and clearly revealed in the Old Testament, that if he had believed otherwise, he could not have been a Jew. Indeed*

Cherubim. *pag.* 94. C. *pag.* 97. E. De sacrificiis Abelis et Caini, *pag.* 113. D et E. et 114 E. De plantatione Noæ, *pag.* 173. G. De Temulentiâ, *pag.* 196. B. De Gigantibus, *pag.* 227. F. De confusione linguarum, *pag.* 255. C, et 262. G, et *pag.* 288. B. D. De migratione Abrahami, *pag.* 311. C, et 312. B, et 319. F, et 321. B. De congressu quærendæ eruditionis gratiâ, *pag.* 346. D. De profugis, *pag.* 346. E, et *pag.* 360. B, et *pag.* 364. F. Quis rerum divinarum hæres fit, *pag.* 394. A. B. De Josepho, *pag.* 437. C. De Allegoriis, *lib.* 1. *pag.* 36. G. De Temulentiâ, *pag.* 192. A. B. De confusione linguarum, *pag.* 270. A. D. De somniis, *pag.* 465. B. C, *pag.* 466. E. De vitâ Moïsis, *pag.* 500. C, et 504. C. De Charitate, *pag.* 553. D. E. De Creatione Principis, *pag.* 559. C, 561. C. De Fortitudine, *pag.* 572. D. De Decalogo, *pag.* 580. B, 581. D. De specialibus legibus, *pag.* 603. A, *pag.* 614. E. De Monarchiâ, *pag.* 628. A, 629. C, 632. A. B, 633. E, 634. B. De victimas offerentibus, *pag.* 662. A. B. Quod omnis probus liber, *pag.* 674. bis. F. *pag.* 676. F. De Nobilitate, *pag.* 702. C. D. E. F, *pag.* 703. D. E. De Creatione, *pag.* 725. A. De Legatione ad Caium, *pag.* 780. D. De Nominum mutatione, *pag.* 811. F, *pag.*



deed in one Place he <sup>s</sup> speaking of this λό- Serm. If.  
 γος or *Word*, calls him δεύτερος Θεός, or *the*  
*second God*; and we could not justify a  
*Christian*, who should use this Expression,

F 4

because

pag. 833. F. De Allegoriis lib. 3. pag. 848. A. B. D.  
 De somniis, pag. 859. G, pag. 887. E. *To these may*  
*that be added out of a spurious Piece De Mundo, at-*  
*tributed to Philo, pag. 888. A. B, pag. 889. A. B.*  
*C. D. which shews that it was the current Opinion not of*  
*Philo alone, but also of others.* <sup>s</sup> Euseb. Præpar. E-  
 vang. lib. 7. cap. 13. Paris. 1628, where he quotes a  
*Passage now lost.* That by the *Hebrew Word* אלהים  
 and consequently the *Greek Word* Θεός, is meant some-  
 times Persons, is evident (as I think) from an Expres-  
 sion in a Book intituled *Reshith Chocmah, or The Be-*  
*ginning of Wisdom, Chap. 3.* in these Words, There-  
 fore the Souls are subject to Punishments ג אלהים  
 because there are three Gods or Persons, as it is ex-  
 plained in the Book of *Zohar* in these Words, Rabbi  
*Jose* asks, What is the Sense of these Words, Deut.  
 iv. 7. אֲשֶׁר לֹא אֱלֹהִים קְרוֹבִים. Who hath the Gods so  
 near to them? Answer, It should have been said, Who  
 hath God so near? But there is a superior God, There  
 is the God of the Fear of *Isaac*, and there is an in-  
 ferior God, and therefore they are said to be Gods  
 near. And there are many Virtues, which come from  
 one; and therefore they are all one. Now if by  
 אלהים is meant Gods, then the *Jew* must be guilty  
 of Tritheism, which was never yet fathered upon  
 them, and is contrary to the Unity, which he after-  
 wards asserts. But if by the Word אלהים is meant  
 Persons, his Notion is exactly agreeable to the *Chris-*  
*tian Faith*, and the Words of the Text.

Serm. II.

because it might insinuate, that there were more Gods than one. But as it is hard to carp at a single Expression contrary to his constant Meaning in many other Places; so I doubt not, but that his Meaning was good. The *Jews* from the Word אלהים or *God*, being in the plural Number anciently believed a Plurality in the Divine Essence, which we call a Plurality of Persons. Now this Word the *Septuagint* always translated in the singular Number by Θεός, or *God*, and thus *the Word* speaking of one of the Persons, intended no more than what we call a *Person*; and therefore though it was so worded from the *Septuagint*, that it might, and hath been translated a *second God*, yet his Meaning was only *the second Person*. I shall farther add, that *Philo* in all his Discourses is absolutely free from all Expressions used by Hereticks in that or succeeding Ages. And though he<sup>h</sup> speaks of the Godhead in general, and<sup>i</sup> the Father in particular, as *Unbegotten*; yet he never calls the λόγος, or *Word*, or *Son of God*, a Creature, a made God, or unbe-

† De mundo, pag. 889. B.  
pag. 703. B.

‡ De Nobilitate,

unbegotten, or of like Substance with the *Serm. II.*  
Father; neither doth he give the *Holy*  
*Ghost* any other Character but of a Divine  
Spirit. And therefore, though we can take  
an Advantage from his Writings to prove  
our Doctrines; yet no others can take any  
Advantage from him to prove theirs.

There are some other glorious Passages in  
this Author on this Subject, which cannot  
be omitted; but because Time will not give  
me Leave to insist upon them, I must re-  
serve them until the next Opportunity.

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# SERMON III.

Preached *January 3, 1739-40.*

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I JOHN v. 7.

*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.*

Serm.III.

**I**N the last Sermon on these Words I endeavoured to prove, that *the Plurality in the divine Essence is a Trinity, or consists of three Persons*, from the Testimony of some antient *Jews*, and particularly from *Philo*. I shall now proceed to some other Quotations from that Author to the same Purpose,

In

In Discourſing on <sup>a</sup> the History of *Abra-* Serm. III.  
*ham's* entertaining of three Perſons, as it is  
in one of our Leſſons for *Trinity Sunday*, he  
thus comments upon it, <sup>b</sup> *When the Soul,*  
*as at noon Day, is enlightned by God, and is*  
*intirely filled with intelligible Light, being*  
*ſurrounded with the Beams thereof, it receives*  
*a three-fold Image of one Subject.* And he  
afterwards adds, *But to come as near to the*  
*Truth, as may be. The Father of all things*  
*is the Middle, who in the Holy Scriptures is*  
*properly called, He who is. But then He*  
*who is, is on each Side attended by his moſt*  
*antient and neareſt Powers; of which the one*  
*is creative, and the other kingly. The crea-*  
*tive is God, by which he founded and a-*  
*dorned the Univerſe. The kingly is Lord. It*  
*is fit, that the Creature ſhould be governed*  
*by its Maker. He that is in the Middle, be-*  
*ing thus attended by both his Powers, doth*  
*exhibit to the diſcerning Mind ſometimes the*  
*Representation of One, and ſometimes of*  
*Three.* In the next Page he purſues the  
Argument ſo largely, that it would be te-  
dious to relate the whole, and concludes  
with

<sup>a</sup> Gen. xviii. 1.    <sup>b</sup> De Abrahamo, pag. 287. D.

Serm.III. with this Sentence, *But that there is a three-fold Apprehension of this one Essence, is plain, not only from the Allegorical Interpretation, but also from the Declaration of the Scripture itself. For when Abraham intreats the Three, who were like to Travellers, that they would accept of his Entertainment, he speaks to them, not as to Three, but as to One. Saying, My Lord, if I have found Favour before Thee, pass not away from thy Servant. For these Words, My Lord, before Thee, pass not away, and the like, do refer to one, and not to more. And also in the Entertainment, among other Expressions of Civility, one alone promiseth his Entertainer the Birth of his Son, as if he alone was present, saying, I will surely return unto thee again at this very Time, and Sarah thy Wife shall have a Son. Now what could a Christian have spoken more plainly and fully upon this Text? It shews, that there was among the Jews a Belief of some Kind of Plurality in the Divine Nature, and that this Plurality exceeded not the Number of three. And he adds, that the two Powers, who attend upon the Divine Essence, were not*  
*Creatures*



Creatures or Attributes only, but divine Persons. In another Place, speaking upon <sup>d</sup> another Text in the same Chapter, where *Abraham* commands *Sarah* to make ready three Measures of fine Meal, he adds, *When God is attended with his supream Powers, Government and Goodness, being One in the Middle, he exhibits to the discerning Soul a three-fold Idea, each of which are not to be circumscribed. He gives Measure to all things. His Goodness is the Measure of Good things. His Power is the Measure of things subjected to him. But he himself is Governor of all things corporeal, and incorporeal. Therefore these Powers sustain the Notion of Rules and Precepts, and set a Weight upon other things. It is good, that these three Measures should, <sup>e</sup> as it were, be fermented and mingled in the Soul, who being persuaded, that there is a supream God, eminent over his Powers, seen without them, and appearing in them, it may receive the Character of his Power and Goodness, and being initiated into the holy Mysteries, it may not easily discover them, but silently keep them*

<sup>d</sup> Gen. xviii. 6.  
pag. 108. B.

<sup>e</sup> De sacrificiis Abeli et Caini,

Serm. III. *them hidden. It is written, And made*  
<sup>f</sup> *Cakes, such as are hidden with Embers,*  
*because it is fit, that the mystical Account of*  
*him, who is unbegotten, and of his Powers*  
*should be hidden; for every one is not fit to*  
<sup>g</sup> *be Keeper of these divine Mysteries. In* <sup>h</sup> *an-*  
*other Place he puts his Reader upon ap-*  
*proving himself to the supream Being lay-*  
*ing aside all lower Familiarities. But then*  
*he adds, If thou art not able to arise to this*  
*highest Pitch of Perfection, for this is a*  
*very high Flight, forthwith apply thyself to*  
*his Powers, and be a Suppliant to them,*  
*that being prevailed upon by thy constant and*  
*sincere Worship thou mayst be received into the*  
*Order and Rank of them, who walk with,*  
*or please God; as it was with Noah, of*  
*whose Works the Scripture gives this marvel-*  
*lous Account, that he was righteous and per-*  
*fect in his Generation, and that he pleased*  
*God. In these Words Philo joins these two*  
*Persons with the supream God. He tells*  
*us, that they made, and do govern the*  
*World, that they are not to be circum-*  
*scribed,*

<sup>f</sup> The Word used by the Septuagint and Philo is  
 ἄγνους, which we render *Cakes on the Hearth.*  
<sup>g</sup> *Εὐὰς, ἰναὶς ἕως βεβηλοί.* <sup>h</sup> *Quòd Deus sit immutabi-*  
*lis, pag. 242. B.*

scribed, but are infinite, like the *supream Being*, they are distinguished from the *Father*, and we are directed to pray to them and worship them, which is more than some of their Modern Enemies will allow. And that this was the Religion of *Noah*, and consequently before the Law was given by *Moses*. In <sup>i</sup> another Place he asks this Question, *Dost thou not see, that about Him who is, are his first and greatest Powers, his beneficent and his punishing? The beneficent (as he adds) is called God; for according to this he founded and adorned the Universe. The other is called Lord, to whom belongs the Government of all things. God is not the God of Men only, but of Gods. He who truly is, is great, and strong, and mighty. And* <sup>k</sup> *in another Place he saith. These Words, The Lord, the eternal God declare the Powers, which are about him who is: The one of them is the Lord, by which he governs; and the other is God, by which he is beneficent. By these Expressions we may see, what this Author repeats upon all Occasions, as that which was his*  
constant

<sup>i</sup> De victimas offerentibus, pag. 661. B. C.    <sup>k</sup> De plantatione Noæ, pag. 176. C.



Serm. III.

constant and settled Judgment. He speaks of *Christ Jesus* in the Language of *St. John*, as <sup>1</sup> *King of Kings, and Lord of Lords*, and as beneficent, or the Author of all Blessings, which are derived to us, being our Mediator and Redeemer. He always calls the second Person *God*, and the third *Lord*, and speaks of them, as if he understood that famous Text in *Deuteronomy*, as it is accented in our *Hebrew Bibles*, <sup>m</sup> *The Lord, our God, and the Lord are one*, and had the same Opinion of <sup>n</sup> some other Texts in the Original, which may be translated in the same Manner. In <sup>o</sup> another Place he saith, That *when Moses told us, that <sup>p</sup> the World was prepared by the Hands of God, he signified his Powers*. But he immediately subjoins, *And lest any one may suspect, that God had need of any Creature in the Work of Creation, he adds, The Lord shall reign for ever and ever, and beyond it. But this King hath no Need of any one; for all things do of Right belong to him*. In <sup>q</sup> several other Places

<sup>1</sup> Rev. xix. 16.    <sup>m</sup> Deut. vi. 4.    <sup>n</sup> Exod. xx. 5. Deut. v. 9. Josh. xxii. 22. Psal. l. 1.    <sup>o</sup> De Plantatione Noë, pag. 172. F.    <sup>p</sup> Gen. i. 1.    <sup>q</sup> Quod deterius potiori insidiari soleat, pag. 143. B. De Plantatione

Places he speaks of *him who is*, and *his* Serm.III.  
*Powers* or *Virtues*, which he frequently  
calls *two*, and never more. He calls them  
<sup>r</sup> *holy*, and <sup>s</sup> *invisible Powers*, extending them-  
selves from the utmost Parts of the Earth to  
the utmost Parts of the Heavens, and  
<sup>t</sup> *greater than can be explained by human*  
*Eloquence*. He calls <sup>u</sup> one *the Lord*, and  
the other *God*. He calls <sup>x</sup> one *Creative*,  
and the other *Punishing*. He calls one  
<sup>y</sup> *bountiful*, and the other *royal*. He calls  
one <sup>z</sup> *the Maker*, and the other the *Gover-*  
*nor* of all things; and he <sup>a</sup> spends a whole  
Page, that he may be very particular in the

G

Descrip-

tatione Noæ, pag. 172. C. Quis rerum divinarum hæ-  
res sit? pag. 394. B. De Somniis, pag. 448. B, pag.  
460. D. De Creatione Principis, pag. 562, and he  
saith, that they do good, *ibid.* De Monarchiâ, pag.  
631. B. De Victimis, pag. 649. D, pag. 654. F. De  
Execratione, pag. 725. D. De nominum mutatione,  
pag. 810. A. And in a spurious Book, De Mundo, pag.  
888. B. <sup>r</sup> De Migratione Abrahami, pag. 313. B.  
<sup>s</sup> De Migratione Abrahami, pag. 325. D. <sup>t</sup> De  
Migratione Abrahami, pag. 308. F. <sup>u</sup> De Planta-  
tatione Noæ, pag. 176. C. Quòd Deus sit immutabi-  
lis, pag. 241. C. De Vitâ Mosis, lib. 3. pag. 517. F.  
<sup>x</sup> Quis rerum divinarum hæres sit? pag. 393. F. <sup>y</sup> De  
Somniis, pag. 457. E. F. <sup>z</sup> De Vitâ Mosis, lib. 3.  
pag. 517. F. <sup>a</sup> De Profugis, pag. 363.

*Serm. III.* Description thereof. He saith, <sup>b</sup> that *He who is, bath them, and useth them, as he is the Maker of all things, and <sup>c</sup> he bath them simply, or absolutely in himself, but otherwise in Respect of his Creatures.* And he expounds some Texts of Scripture to this Purpose much more like a *Christian* than a modern *Jew*. Thus <sup>d</sup> when God said concerning the Builders of the Tower of Babylon, *Let us go down, and there confound their Language*, he adds, <sup>e</sup> that God seems to speak to some other Persons as Companions of the same Work. And <sup>f</sup> when God said, *Let us make man after our own image*, he comments more than once <sup>g</sup> in the same Manner, one of which Passages I shall here mention. Here, saith he, *the Word Let us make, signifies a Plurality, And again God said, Behold, the man is become like one of us to know good and evil. For this Word One of us is not spoken only of one, but of more.*

<sup>b</sup> Quòd Deus sit immutabilis, pag. 233. A. <sup>c</sup> Quòd Deus sit immutabilis, pag. 237. F. <sup>d</sup> Gen. xi. 6, 7, 8. <sup>e</sup> De Confusione linguarum, pag. 269. F. <sup>f</sup> Gen. i. 26. <sup>g</sup> De Confusione linguarum, pag. 270. A, where he speaks of the Unity of the Godhead, &c. throughout the whole Page. De Profugis, pag. 359. F, and 360. A.



more. We must therefore say this first of Serm. III.  
all, that there is nothing in the World to  
be compared to God. For this one is King,  
Captain and Prince, or three in one. By  
whom alone it is fit, that all things should  
be administred and governed, according to  
the Saying of Homer,

It is not good for many to reign.

Let there be but one King,

which doth not more properly belong to Cities  
and Men, than to the World and God. It is  
therefore necessary, that there is but one  
Maker, Father and Lord of one thing.  
Which being granted, there must of Necess-  
sity be added those things, which do depend  
upon it. And what are these? Though God  
is one, yet it cannot be said, but that he  
hath other social Powers, who do take Care  
of the Safety of some things, and do also pu-  
nish others. And thus he who is incorporeal  
and invisible acts upon bodily things in a  
sensible Manner. Thus God the first Per-  
son, or the Father, created Man in his own  
Image; in the Image of the second Person,  
or of God the Son, and in the Image of  
God the third Person, or the Holy Ghost,

Serm. III.

created he him. Or as it is said <sup>h</sup> in another Place, *So God created man to be immortal, and made him to be an image of his own eternity.*

Against this it may be objected, that *Philo* was a *Platonist*, and received his Notions both of the *Trinity*, and the Divinity of the λόγος, or *second Person*, from *Plato*. Now it is certain, that *Plato* hath made great Advances toward the Truth of the *Christian Religion* in this Doctrine. The *Trinity*, which he mentions, is not a *Trinity* of the Names, nor of Creatures, but of *Persons*, who are necessarily subsisting, eternal, and *one God*. The Case is this, *Plato* <sup>i</sup> speaks particularly of the *Trinity*, He calls the first Person τὸ ἀγαθόν, *the chief Good*. He saith, <sup>k</sup> *It is he, who gives Truth, and the Power to know it. He is the Author of Science and Truth. He is* <sup>l</sup> *the great Author and Parent of all things, even τῶν θείων of the most divine. He is God who is, who ever, and truly is.*

And

<sup>h</sup> Wisd. ii. 23. <sup>i</sup> Ad Dionysium, Ep. 2. Opera, per H. Stephan. pag. 1578 cum Serran. <sup>k</sup> De Republicâ, lib. 6. pag. 508. <sup>l</sup> Timæus, pag. 69. C. Ibid. pag. 27. D. Phædrus, pag. 247. D.

And this he seems to take from *Moses*, <sup>m</sup> who Serm.III.  
 calls him, *I am, that I am*. He calls the  
*second Person* <sup>n</sup> *νῆς*, the Mind, or λογῶν, the  
*Word*. *Anaxagoras* ascribed to this Mind  
 or Word the Making of the World, which  
*Socrates* also approved of. And *Plato* <sup>o</sup>  
 owns him to be the *Maker of the World*,  
 and saith, that the most divine Word of all  
 rendered it visible. And this I suppose he  
 had from <sup>p</sup> the Expression of the *Psalmist*.  
*By the Word of the Lord, were the heavens*  
*made, and all the host of them by the breath*  
*of his mouth*. He <sup>q</sup> speaks of the *third Per-*  
*son*, where he undertakes to prove three  
 things, the *Being of a Deity*; that there is  
 a Providence; and that *God is not to be*  
*drawn from what is right by Sacrifices*. Un-  
 der the first Head he proves the Personality  
 of this divine Being, and saith, that he is  
 more antient than all things, and the *Begin-*  
*ning of Motion*, and that he takes Care of  
 the World, and conducts it. And this we  
 may suppose, that he had from *Moses*, who  
 saith, <sup>r</sup> that the Spirit of God moved upon  
 G 3 the

<sup>m</sup> Exod. iii. 14.

<sup>n</sup> Phædo, pag. 97. C.

<sup>o</sup> Epi-

nom. pag. 986. C.

<sup>p</sup> Psal. xxxiii. 6.

<sup>q</sup> De legi-

bus, lib. 10.

<sup>r</sup> Gen. i. 2.



*the face of the waters.* Now if *Plato* had been the first Author of these Notions, we may conclude, that *Philo* had taken them from him. But since what he saith is so agreeable to the *Scriptures*, which were extant long before his Time, we may rather conclude, that *Plato* took it from thence.

It is true, that *Philo* speaks often of *Plato*, quotes his Writings, and tells us his Opinion in some Points of Philosophy, in-somuch that some People have thought him to be a *Platonist*. *Philo* had an Opinion, that the World was incorruptible, and consequently would be eternal, and wrote a Book on this Subject. This without Doubt he had from *Aristotle*. But it would be strange to affirm, that he had his other Notions from the same Philosopher. If a Protestant should quote a *Jew*, a *Turk*, a *Papist*, an *Infidel*, a *Heretick*, or a *Heathen*, for the Illustration of some Points in Divinity, in which he should agree with such an Author, it would be strange to infer from thence, that such a Protestant took his Opinions originally from that Author. And yet even this is more than can be affirmed of *Philo*. He doth all along fetch  
his

his Proofs from the *Old Testament*. We <sup>Serm.III.</sup> find, that what he saith of Him, *who is*, and his *two Powers*, of *the one* and *the three*, he fetches from the Words of *Moses*. What he affirms of the λόγος or *Word*, he draws from the Texts of the *Old Testament*, or from some Symbol or Type, which he found there. The noble Testimonies of the Advocacy, and Priesthood, and Mediatorship of the Son of God, he takes from the *Law* and the *Prophets*. And he neither takes any thing out of *Plato*, nor so much as quotes him, for a Confirmation of any of these Doctrines. Neither was this Doctrine only in *Greece*, but also <sup>s</sup> in other Parts of the World, who could have no Notion of *Plato*. The antient *Persians* worshipped the Sun under the Name of *Mithras*, and it is commonly known, that he was frequently called τριπλάσιος, or with *three Forms*, as an Indication of a *Trinity* in their Divinity. The <sup>t</sup> *Chaldean Oracles* in their antient Fragments speak of a μονάς or *Unity*, with which the δυάς or *two*, make a τριάς or *Trinity*, and governs and orders all things.

G 4

<sup>s</sup> Bp. Kidder's Demonstration of the Messias, Part III. page 122, &c. <sup>t</sup> Ibid. page 123.

Serm. III. things. Though " *Orpheus* asserted one supreme Deity, yet he hath been observed to make use of three Names, namely, *Light*, *Counsel*, and *Life*, and affirms, that by these three Names of one Deity all things were made. And \* it hath been observed, that we have some Footsteps of the same Nature among the *Egyptians*, from whom in all Probability *Plato* borrowed his Notions. So that we may with as much Reason affirm, that *Philo* had them from these, as well as from the other. But any unprejudiced Person may conclude, that they lighted these Candles from the same Original Fire, or received these Doctrines from the *Sacred Scriptures*. Besides, if these Doctrines had not come from the *Sacred Scriptures*, or from divine Revelation, the Consequence is, that they were found out among the *Greeks*, *Persians*, *Chaldeans* and *Egyptians*, by the Light of Nature or human Reason, which is impossible, and what the Enemies of them will by no Means allow. It could serve no temporal Interest, or be of any Use in the *Pagan Theology*, who knew not how to make the Application of them. But it was  
of

" *Ibid.* pag. 124.

\* *Ibid.*



of especial Use to those, who believed, or <sup>Serm.III.</sup> do believe the Redemption of the World by the *Son of God*, who was once foretold to come, and is since come into the World; or do believe how each Person in the *blessed Trinity* is concerned in the great Work of our Salvation. It gives us wonderful Discoveries of the Wisdom, Power, Holiness, Justice, Mercy and Truth of *God*; and lays us under the highest Obligations to love him, and to fear him, to thank, praise, honour, serve and humbly to adore him; all which plainly shews, from whom it was at first revealed. Now as the Promise of the *Messiah* was contained in the *Jewish Books*, and yet there was about the Time when he appeared a great Expectation of the Birth of some extraordinary Person in the Eastern Part of the World (as appears from <sup>y</sup> *Josephus*, <sup>z</sup> *Suetonius*, <sup>a</sup> *Tacitus*, and <sup>b</sup> *Virgil*) so the *Trinity*, which was but obscurely revealed to the *Jews*, was in some Measure from them imparted also to the *Gentile World*. From whence it is natural to conclude, that it was a Doctrine delivered by *God* himself. To

<sup>y</sup> De bello Judaico, lib. 7, cap. 12. <sup>z</sup> In Vita  
Vespasiani, <sup>a</sup> Histor. lib. 5. <sup>b</sup> Eclog. 4.

*The Plurality is a Trinity,*

Serm. III.

To this let us add the Time when *Plato* lived, which was about three hundred and fifty Years before the Birth of our *Saviour*, and about two hundred Years after the Return of the *Jews* from the *Babylonish* Captivity. When the *Jews* were settled in the Land of *Canaan*, they soon fell off to Idolatry; but they either worshipped the Idols of the Land of *Canaan*, or of the Nations round about them, and we do not find, that they had any *Pagan* Rites from Countries so far distant as *Greece*, or beyond the Seas. They soon valued themselves upon the Account of Circumcision, and despised others, because they had it not. This began in <sup>c</sup> the Time of *the Judges*. It <sup>d</sup> continued in the Time of *David*, and it so increased, that <sup>e</sup> it was reckoned *an unlawful thing for a man, who was a Jew, to keep company, or come among those of another nation, or even to eat with them*. After their Return from the *Babylonish* Captivity, they never fell any more into Idolatry, they <sup>f</sup> put away the strange wives, which they had taken, they

<sup>c</sup> Judg. xiv. 3, and xv. 18.      <sup>d</sup> 1 Sam. xiv. 6, and xvii. 26, 36, and xxxi. 4, and 2 Sam. i. 20.  
<sup>e</sup> Acts x. 28, and xi. 3.      <sup>f</sup> Ezra, chap. ix and x.

they addicted themselves wholly to the <sup>Serm.III.</sup> Study of the *Law*; and we never find, that any *Jew* went into *Greece* for the sake of any Improvement in Learning. On the other Hand it is certain, that the *Greeks* travelled into the East for this Purpose. *Herodotus* went into *Persia* and *Egypt*, and <sup>g</sup> was an Eye-witness of *Sesostris* his Pillars in the Land of *Canaan*. <sup>h</sup> *Strabo* saith, that *Pythagoras* visited not only the *Arabians*, *Egyptians* and *Chaldeans*; but also that he went into *Judea* itself, and inhabited Mount *Carmel*, where the Priests even in his Time shewed him the Walks of *Pythagoras*. And indeed it hath been fully proved by <sup>i</sup> many eminent Authors, that not only all the heathen World took their religious Rites and other Customs, with the Names of Places from the *Jews*; but also that <sup>k</sup> *Plato* had his Learning from them.

There

<sup>g</sup> Euterpe, *cap.* 56. <sup>h</sup> *Gale's Court of the Gentiles*, Part II. *page* 128. <sup>i</sup> Bp. *Stillingfleet's Origines Sacrae*. *Gale's Court of the Gentiles*. *Fuller's Miscellanea Sacra*, *passim*. *Eusebius de Præparatione Evangelicâ*. *Bocharti Geographia sacra, et Canaan*. *Vossius de Idolatriâ*, *Dickenfoni Delphi Phœnicizantes*, &c. <sup>k</sup> *Kidder's Demonstration of the Messias*, Part III, *page* 110, *Chap.*



Serm.III. There was in *Egypt* an University at *Alexandria*, as famous as that of *Athens* itself, infomuch that it was visited on this Account by <sup>1</sup> *Orpheus*, *Homer*, *Solon*, *Thales*, *Pythagoras*, and almost every one of any Note. Here <sup>m</sup> *Origen* had both his Birth and Education. And many of the *primitive Fathers* of the four first Centuries, born in other Countries, and some of whom were educated at *Athens*, came hither for their greater Improvement, as particularly *Dionysius the Areopagite*, *Justin Martyr*, *Pantænus*, *Gregory Thaumaturgus*, *Eusebius of Cæsarea*, *St. Basil* and *Epiphanius*. That *Plato* went down into *Egypt* is agreed on both by *Jews* and *Heathens*, to say nothing of <sup>n</sup> *Christians*. *Aristobulus* a *Jew* saith, ° *It is plain, that Plato followed our Law, and that he diligently studied the several*  
*Parts*

*Chap. 6. per totum. Gale's Court of the Gentiles, Part II. page 236. chap. 3. per totum.* <sup>1</sup> *Cave's Lives of the Primitive Fathers, Part I. page 67.* <sup>m</sup> *Cave's Lives of the respective Primitive Fathers.* <sup>n</sup> *Eusebius de Præparatione Evangelicâ, lib. 11. cap. 9, 16, 19, &c. Bp. Kidder's Demonstration of the Messiah, Book III, page 110, Chap. 6. throughout. Gale's Court of the Gentiles, Book 2, Chap. 3, page 236 to 358.* ° *Eusebius de Præparatione Evangelicâ, lib. 13. cap. 12.*

*Parts of it.* And *Josephus* saith, <sup>p</sup> that *Plato* did very much imitate *Moses*. <sup>q</sup> *Apuleius* one of his Disciples, and a Heathen, affirms, he went thither, that he might learn the Rites of the Prophets. *Valerius Maximus* <sup>r</sup> another heathen Writer affirms, that he went thither, and learned of the Priests, and <sup>s</sup> *Numenius* calls him *Moses* in the *Attick* or *Greek Language*. Now there were at *Alexandria* many *Jews* of the Sect of the *Essenes*, whom *Eusebius* <sup>t</sup> by a Mistake supposes to be the *Christians*, which were converted by *St. Mark*, because they held Doctrines in common with *Christians*. Of these <sup>u</sup> *Philo* speaks at large, in a set Discourse on this Subject, and saith, that *they* <sup>x</sup> *had been there from antient Times*, and though he doth not tell us their Opinion on these Doctrines, yet he mentions other Particulars, <sup>y</sup> in which he agreed with them concerning their Manner of Expounding the *Sacred Scriptures*. And as *Plato* lived among them ;

<sup>p</sup> Contra Appion. lib. 2.      <sup>q</sup> De dogmate Platonis.  
<sup>r</sup> Lib. 8. cap. 7.      <sup>s</sup> Theodorit de curandis Græcis affectibus, lib. 2.      <sup>t</sup> Hist. Ecclesiast. lib. 2. cap. 17.  
<sup>u</sup> De Vitâ contemplativâ, pag. 688. præsertim, pag. 690. E.      <sup>x</sup> Pag. 691. C. et 697. A.      <sup>y</sup> Pag. 691. C.

them; so we may suppose, that *Plato* had his Opinions from them, especially since he acknowledgeth, <sup>z</sup> that *the Report or Tradition, which he had received concerning the Unity of God as to his Essence, and Plurality of Persons and Decrees, was from the Antients, who dwelt nearer the Deity, and were better than they, or the Grecians.* And these could be no other than the *Patriarchs* and the *Jewish Church*, from whom all these Traditions were originally derived. I shall farther add, that the Divinity of the *second and third Persons*, and consequently a *Trinity*, is fully attested by *Onkelos* and *Jonathan* in their Paraphrases on the *Pentateuch* and the *Old Testament*, who <sup>a</sup> lived forty Years before the Birth of Our Saviour, and also by the *Jerusalem Targum*, which was of <sup>a</sup> <sup>b</sup> later Date, and even since the *Talmud*. But these Particulars will more properly fall under some following Heads.

But to go higher yet. *Thoth* the Grandson of *Ham*, and the second King of *Egypt*, who succeeded his Father *Mizraim*,  
being

<sup>z</sup> *Plato in Philebo.*  
pag. 83. Sect. 9 et 10.

<sup>a</sup> *Bibl. Polyg. Prolegomena,*  
<sup>b</sup> *Ibid. pag. 84. Sect. 13.*



being a Philosophical Man, founded first a <sup>Serm.III.</sup> Library at *Berytus* on the Sea Shore to the North of *Sidon*, and afterward another at *Alexandria* in *Egypt*. In both these there was the History of the World from the *Creation*, and it plainly appears, that the one was a Copy of the other. Now as *Moses* was <sup>c</sup> *learned in all the wisdom of the Egyptians*; so it appears, that he took the Beginning of *Genesis* in some Measure from hence, whilst the *Holy Ghost* directed his Pen, that he could not mistake. And as he gives an Account of the Creation of the World, and the Posterity of *Adam* in the Race of *Seth*, that thereby he might establish the true Worship of *God*; so <sup>d</sup> *Sanchoniatho* from the Records at *Berytus* gives us an Account of the Creation, and the Posterity of the first Man, whom he calls *πρωτόγονος*, or *The first produced* in the Race of *Cain*, that thereby he might establish the *Pagan Idolatry*. He also calls the Son of *Adam* *Γένος*, *Genos*, and his Wife *Γενεα*, *Genea*, which seems to be a Derivation

<sup>c</sup> Acts vii. 22.      <sup>d</sup> Of this the learned Bishop *Cumberland* hath given us an excellent Account in his Book intituled, *Sanchoniatho*.

Serm. III.

tion from the Word *Cain*, with the Addition of the Genders, as usual in the *Greek Language*. *Moses* saith, that <sup>e</sup> *In the Beginning when God created the heavens and the earth, the earth was without form and void, or a confused Chaos, and darkness was upon the face of the deep, until the waters were gathered together, and the dry land appeared. And Sanchoniatho* saith, that the Principle of the Universe was a dark and windy Air, or a Wind made of dark Air, and a turbulent evening Chaos; and that these things were boundless, and for a long Time had no Bound nor Figure. And he saith, that this Mixture compleated, was the Beginning of the Creation of all things. *Moses* saith, that the Spirit of God, or another Person in the Trinity moved upon the face of the waters, or fate upon it, as a Bird doth on Eggs, to produce the respective Forms out of the respective Matter. And *Sanchoniatho* saith, that out of this Chaos by the Help of <sup>f</sup> a Wind, was begotten <sup>g</sup> Mot, which some call  
Mud,

<sup>e</sup> Gen. i. 1, 2, 9, 10.    <sup>f</sup> The Hebrew Word רוח in Gen. i. 2, may signify, either the Spirit, or the Wind.

<sup>g</sup> The before-mentioned learned Prelate, page 4, adds, Though the learned *Bochart* hath given

*Mud*, and others the Putrefaction of a watery Mixture. And of this came all the Seed of this Building, and the Generation of the Universe. And *Sanchoniatho* adds, Of the Wind *Colpias*, and his Wife *Baau* were produced our first Parents. And then as *Moses* gives ten Generations from *Adam* to *Noah* ;  
fo

a satisfactory Account of most of the *Phœnician* Words contained in this Fragment, for which I shall refer you to him ; yet I think, he hath not been so happy in the very first, which is *Môt*, he drawing it from an *Arabick* Word, which signifies the first Matter of things. Whereas *Sanchoniatho* makes it not the first material Principle, but *χάος θολερὸν*, a filthy turbulent Chaos, and expressly affirms, that *Môt* was begotten by a Mixture of Principles, which were before it.

I think therefore (saith he) that it may better be accounted for from another *Arabick* Word, which needs no such Changes, as he is forced to presume. The learned may find it in *Dr. Castle's Heptaglot*, under the Root *מות* the 33d and 34th Words in the *Arabick* being *Mâtha* and *Mauthon* (مَاتَ commiscuit, maceravit, dissolvitque rem in aquâ, et مَوْتٌ confusio) The Verb signifies to steep or macerate in Water ; the Noun denotes such a Confusion and Solution, as is thereby made ; a mucilage, as Physicians speak. Or as I apprehend it, a thick Puddle before its Settlement. And thus *θολερὸς* in *Greek* is interpreted by *Scapula*, turbidus, cui opponitur limpidus, purus, propriè de aquâ et rebus liquidis dicitur.



*Serm. III.* so *Sanchoniatbo* gives *ten Generations* in the History of his principal Line. *Baau* is certainly the same with the *Hebrew Word* בָּהוּ *Bobu*, Gen. i. 2, which we translate *Void*, And *Colpias* is certainly another *Hebrew Word*, or קוֹל פִּי יְהוָה with a *Greek Termination*, which we may translate, *The Voice of the Mouth of the Lord*. And as there are <sup>h</sup> several Words in this Author of an *Oriental Translation*; so I cannot but agree with some learned Men, <sup>i</sup> who derive this also from the same *Original*. So that in *Sanchoniatbo* we have *The Lord, the Mouth of the Lord, and the Voice of the Mouth of the Lord*, in a *Stile* very agreeable to the *Holy Scriptures*.

<sup>h</sup> As *Baau* or בָּהוּ mentioned before, and *Môt*, or מוֹת; so he translates *Zophesemin*, or in *Hebrew* צוּפֵי שָׁמַיִם by the *Spies* or *Overseers of Heaven*, meaning the *Angels*, as Gen. ii. 1. And he saith, that *they thought the Sun to be the only Lord of Heaven*, calling him *Beel-samin*, or בַּעַל שָׁמַיִם which in the *Phœnician Language* is *Lord of Heaven*, as Deut. iv. 19, and xvii. 3. 2 Kings xvii. 16, and xxi. 5, and 2 Chron. xxxiii. 3, 5. Thus the *Moon* is also called *The Queen of Heaven*, Jer. vii. 8, and xlv. 17, 18, 19, 25. <sup>i</sup> *Bocharti Geographia Sacra*, pag. 706, lin. 29. *Shuckford's sacred and profane History connected, Preface, page 42.* *An Essay on the Usefulness of Oriental Learning, printed 1739, page 10.*

tures. Thus *David* saith, <sup>k</sup> By the Word Serm. III.  
of the Lord were the heavens made, and  
all the host of them by the <sup>l</sup> breath of  
his mouth. <sup>m</sup> He spake the word, and  
they were made; he commanded, and they  
were created. And *Moses* <sup>n</sup> saith, The Lord  
said, Let it be so, and it was so. And as  
for the Voice of the Lord, the *Psalmist* speaks  
of it <sup>o</sup> six Times in a most lofty Manner in  
one Place, beginning with these Words, the  
Voice of the Lord is mighty in operation; the  
Voice of the Lord is a glorious Voice. And  
*Moses* <sup>p</sup> speaks of the Voice of the Lord, as  
that which terrified *Adam*, when he had  
forfeited his Innocency. So that the Doc-  
trine of the *Trinity* seems to be revealed to  
*Adam*; which is the Reason, that both *Mo-*  
*ses* and *Santhoniatho* give us such Intimati-  
ons of it in the History of their Times. Be-

H 2

fides,

<sup>k</sup> Psal. xxxiii. 6. <sup>l</sup> Here the Word רוח or Breath  
is the same with the Word *Spirit*, Gen. i. 2. <sup>m</sup> Psal.  
cxlviii. 5. <sup>n</sup> Gen. i. 3, 6, 7, 9, 11, 14, 15, 20,  
24, 26, 27. Here it may be observed, that as the *He-*  
*brew* Word קול or *Voice*, Gen. iii. 8, 10. is taken from  
the *Arabick* Verb قَالَ dixit concavo و; so the *He-*  
*brew* Verb אמר to say, in all these Places is taken from  
the *Arabick* Verb أمر to command. <sup>o</sup> Psal. xxix. 4,  
5, 6, 7, 8. <sup>p</sup> Gen. iii. 8, 10.

Serm. III. fides, It is also certain, that they had a Notion of the *Incarnation of the Son of God*, since after the Fall, when they had the Promise, <sup>a</sup> that *the seed of the woman should bruise the serpent's head*, she expected, that the promised Seed would be God, and be born of her, and therefore <sup>r</sup> when *she conceived and bare a son, she called his name Cain*, or an *Obtaining*; saying, *I have gotten or obtained a man*, even *Jehovah*, or *the Lord*, as it is in the *Hebrew*. And when she found her Mistake, as a Mother, at the Birth of her second Son, she called his Name *Abel*, which signifies Vanity.

All that I shall observe from what hath been said, is this. The Doctrine of the *Trinity* was clearly intimated in many Places of the *Old Testament*, and more clearly expressed in many Places of the *New*, inso-much that it hath been the constant Belief in all Ages from the Creation of the World. It was the Belief of our *first Parents*, and might from them be delivered to *Methuselah*, who was born two hundred forty three Years before the Death of *Adam*. *Methuselah* might convey it to *Noah*, who were  
 I Cotem-

<sup>a</sup> Gen. iii, 15.

<sup>r</sup> Gen. iv. 1, 2.



Cotemporaries for six hundred Years. *Shem* Serm. III.  
 might convey it to *Abraham*, who lived  
 till he was an hundred and fifty Years old,  
 beside the other Revelations of this Truth  
 which *Abraham* had. It was recorded in  
 the two great Libraries erected in *Noah's*  
 Time, one in *Asia*, and the other in *Afri-*  
*ca*. Though it was but obscurely mention-  
 ed by *Moses* and the *Prophets*; yet it was the  
 Belief of the *Jews* for some Centuries be-  
 fore *Our Saviour's* Time, in his Time, and  
 for some Centuries after, and from them,  
 though very imperfectly, conveyed to *Greece*,  
*Egypt*, *Persia* and *Chaldea*. It was so fully  
 revealed in the *New Testament*, that it was  
 the constant Belief of the primitive *Christi-*  
*ans* for the first Ages, and confirmed by  
 the four first *General Councils* in the strong-  
 est Terms. The Gift of *Miracles* conti-  
 nued in the four first Centuries, and con-  
 tinued only among the Professors hereof.  
 And thus \* *God* seemed to bear *Witness* to  
 the Truth of this Doctrine both with signs  
 and wonders, and with divers miracles, and  
 gifts of the Holy Ghost, according to his own  
 will. All they, who died *Martyrs* for their

H 3

Reli-

\* Heb. ii. 4.

Serm. III.

Religion either by the Hands of *Pagan* or *Popish* Persecutors, died in this Faith; and we may believe them to be sincere in their strictest Search after Truth, as well as in the Profession of it. Though the Church of *Rome* corrupted many other Articles of Faith, yet they attempted no Innovations in this, and all their Schoolmen are found, and agree with us herein. Ever since *Luther's* Time the *Protestants* have generally agreed in this Point, as appears from the *Confessions* of all the *reformed Churches*, and in all Nations beyond the Seas they continue the same to this Day. With us all who are ordained do solemnly subscribe to the three famous Creeds, and the two first Articles of our Religion, where these Doctrines are expressed in the clearest and fullest Terms; and all other Teachers, who expect the Benefit of the Toleration do the same. Now if this is an Error, it is strange, that the *Prophets*, who loudly complained of the Faults in their Times, that *Our Saviour*, who inveighed against the Errors of the *Scribes* and *Pharisees*, and the *Apostles*, who spoke plainly against other *Hereticks*, and such who should come

in later Ages, particularly the *Church of Rome*, and told us of their Doctrines in a very particular Manner, should never give a Word of Caution in this Respect, but leave all Mankind in all Ages to run into it without the least Contradiction. If it is allowed, that there have been some in all Ages, who have denied this Doctrine, we cannot but own it, but either their Numbers have been few, or their Duration short. We know, that there have been some, and perhaps in all Ages, who have argued against the Being of a *God*, and the Authority of the *Scriptures*; but I hope we shall not admit of this to be a good Plea for *Atheism* or *Infidelity*. When *Arianism*, and other *Heresies* of this Nature did chiefly prevail in the *fourth*, *fifth*, and *sixth Centuries*, it is lamentable to read in *Ecclesiastical History* the Murders and Barbarities, the Feuds and Animosities, which were occasioned by it; and the sad Consequence was the utter Overthrow of the Church of *God*, and the Removal of his Candlestick out of its Place, by Letting in *Mahometanism* into *Asia*, and *Popery* into *Europe*. And <sup>t</sup> if

H 4

ever

<sup>t</sup> John v. 14.



Serm. III.

ever we expect to be *made whole*, let us be-  
 ware, that *we sin no more* in the same Man-  
 ner, *lest a worse thing*, if possible, *should*  
*come upon us.* <sup>u</sup> *All these things happened*  
*unto others for examples, and they are writ-*  
*ten for our admonition, upon whom the ends*  
*of the world are come.* And therefore he  
 that *thinketh he standeth*, should *take heed,*  
*lest he fall.* If some fall from these Arti-  
 cles, it is no more than what hath been  
 foretold, and it may confirm to us the  
 Truth of the *Holy Scriptures.* St. Paul  
 saith in general Terms, <sup>x</sup> *There must be also*  
*heresies among you, that they who are ap-*  
*proved, may be made manifest among you.*  
 And St. Peter is more particular, <sup>y</sup> telling  
 us, that *there were also false prophets among*  
*the people, even as there shall be false teach-*  
*ers among you, who privily shall bring in*  
*damnable heresies, even denying the Lord, that*  
*bought them, and bring upon themselves swift*  
*destruction.* And many shall follow their own  
 pernicious ways, by reason of whom the way  
 of truth shall be evil spoken of. And what  
 the Opinion of St. John was, we may learn  
 from

<sup>u</sup> 1 Cor. x. 11, 12.  
 ii. 1, 2.

<sup>x</sup> 1 Cor. xi. 19.

<sup>y</sup> 2 Pet.

from the whole *Epistle*, out of which I <sup>Serm. III.</sup> have taken the Text, and from his Behaviour to *Cerintbus*, who denied the *Divinity* of *Our blessed Saviour Jesus Christ*. Thus are we cautioned in the one Case, but not in the other; so that I leave it to any reasonable Man to judge, which is the safest of the two. So much for the past and present Case. And as for Futurity, *Our blessed Saviour* commands <sup>2</sup> his *Apostles*, and their Successors to *baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost, Teaching them to observe all things, whatsoever he hath commanded us*, and upon our Practising this Duty, and Believing the Faith into which we are baptized, we shall be saved, and in Respect of his Power, his Majesty, his Grace, and his Spirit, he *will be* with his Church *always, even to the End of the World*. And if like *St. Peter*, we sincerely confess, <sup>a</sup> that *he is Christ the Son of the living God*, we have a Promise, that upon *the rock* of this Confession he *will build his Church, and the gates of Hell shall not prevail against it*. To conclude therefore, when we hear our excellent

<sup>2</sup> Matth. xxviii. 19, 20.    <sup>a</sup> Matth. xvi. 16, 17, 18.

Serm. III. *cellent Doxology, Glory be to the Father, and to the Son, and to the Holy Ghost, we may truly and properly answer, <sup>b</sup> As it was in the Beginning, so it is now, and ever shall be, world without End; and learn to ascribe, as it is most due, to the three Persons, and one infinite, coeternal and consubstantial God all Honour and Glory, Might, Majesty, Dominion, Praise, Love and Adoration, both now and for evermore. Amen.*

<sup>b</sup> *He who would know the Opinions of the primitive Fathers concerning the Antiquity of the Christian Religion, may consult Eusebius de Præparatione Evangelicâ, lib. 10. per totum. Clemens Alexandrinus, lib. 1. Strom. pag. 320. Tertullian's Apology, cap. 47, and Theodoret de curandis Græcis affectibus, Serm. II. de Principio.*

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# SERMON IV.

Preached *February 7, 1739-40.*

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I JOHN v. 7.

*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.*

**I**N the two last Sermons on these Words Serm.IV.  
I endeavoured to prove, That the *Plu-*  
*rality* in the *Divine Essence* is a *Trini-*  
*ty*, or consisted of *three Persons*; or that  
*there are three Persons in the Unity of the*  
*Divine Essence.* I shall now endeavour to  
prove, That these *three Persons* are The *Fa-*  
*ther, the Son, and the Holy Ghost.*

For

108     *The three Persons are the Father,*

Serm.IV.

For the Proof hereof we need no more than the Words of the Text, *There are three that bear record in heaven, the Father, the Word, or the Son of God, and the Holy Ghost; and these three are one.* However this is not the only Place in the *New Testament*, where this great Mystery is fully recorded. When our *blessed Saviour* constituted his Church, he gave his *Apostles* <sup>a</sup> a particular Direction to *make Disciples of all Nations, by baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* And accordingly when St. Paul prayed for the *Corinthians*, the Subject of his Petition was, that <sup>b</sup> *the grace of our Lord Jesus Christ, or the Son of God, and the love of God the Father, and the communion of the Holy Ghost might be with them all for evermore.* And <sup>c</sup> when Our Saviour was baptized of St. John in Jordan, and stood near the River, the *Holy Ghost descended on him* in the Shape of a Dove, and *there came a voice from heaven, or from God the Father, saying, This is my beloved Son,*

<sup>a</sup> Matth. xxviii. 19, 20.    <sup>b</sup> 2 Cor. xiii. 14.    <sup>c</sup> Matth. iii. 13. *to the End.*    Mark i. 9, 10, 11,    Luke iii. 21, 22.

Son, in whom I am well pleased. An <sup>d</sup> *emi-* Serm. IV.  
*ment Jew* quotes a Testimony from the  
 Book of Zohar, where he explains the Text  
 of Moses thus, <sup>c</sup> *The Lord, or Jehovah, and*  
*our God, and the Lord are one.* And in  
 Expounding the same, he begins with Je-  
 hovah first mentioned, and saith, *He is the*  
*Beginning of all things, the Antient of An-*  
*tients, the Garden of Roots, and the Perfec-*  
*tion of all things, and he is called The Fa-*  
*ther. The other, or Our God, is the Depth*  
*of Rivers, and the Fountain of Sciences,*  
*which proceed from that Father, and is*  
*called The Son. The other, or Jehovah, he*  
*is the Holy Ghost, who proceeds from them*  
*both, and is called The Measure of the*  
*Voice. He is One, so that one concludes with*  
*the other, and unites them together. Nei-*  
*ther can one be divided from the other. And*  
*therefore he saith, Hear, O Israel; that is,*  
*join together this Father, the Son, and the*  
*Holy Ghost, and make him one Essence, and*  
*one Substance. For whatsoever is in the one,*  
*is in the other. He hath been the whole, he*  
*is the whole, and he will be the whole.*

*Peter*

<sup>d</sup> Rabbi Simeon Ben Johai. Markanti in Legem, fol.  
 194. col. 3.      • Deut. vi. 4.



Serm. IV. *Peter Galatinus* <sup>f</sup> affirms, that the Repetition of *Holy* three Times in *Isaiab* <sup>z</sup> doth expressly shew to us the three *divine Persons*. To prove this he appeals to *Rabbi Simeon* the Son of *Johai*, and to *Jonathan* the Son of *Uzziel* upon the Text. The first of which thus expounds the Place, *Holy, this is the Father, Holy, this is the Son, Holy, this is the Holy Ghost*. And the other as he saith, expounds it thus, *Holy, Father; Holy, Son; Holy, Holy Ghost*. Now what he saith of *Jonathan* is not so in the Copies, which we now have. But then he affirms positively, that it was so in the antient Copies of *Jonathan*, out of which the modern *Jews* have rased it. He farther affirms, that *he saw these Words in an antient Copy, at that Time when the Jews were expelled the Kingdom of Naples by the King of Spain, in a Place, which he calls Licii*. He positively affirms, that he saw it in an antient Copy, and doth truly own, that it is not to be found in the Copies, which we now make use of, and I see no Cause to disbelieve him. And his Inference is, that though this Doctrine is not in the *modern Talmu-*

<sup>f</sup> De Arcanis Catholicæ Veritatis, lib. 2. cap. 1. pag. 42.      <sup>z</sup> Isai. vi. 3.

## *The FATHER is GOD.*

III

*Talmudists*, yet it was full and clear in the *Serm. IV.*  
*antient Cabbalists*. However *Rabbi Simeon*  
the Author before-mentioned saith, that *this*  
*Secret will not be revealed to every one, until*  
*the Messiah shall come*. For then, as he adds,  
according to the <sup>h</sup> Words of *Isaiah*, *the earth*  
*shall be filled with the knowledge of the Lord,*  
*as the waters cover the sea*. And blessed be  
God, this Doctrine is so fully revealed in  
the *New Testament*, as he said it would be,  
that I need no longer to insist upon it, but  
proceed directly to the next Particular,  
which I proposed to treat of, namely,

*Fifthly*, That *The Father is God*. It  
must be owned, that in the *Old Testament*,  
where *God* is called a *Father*, it is meant  
*Our Father* either by Creation, Preserva-  
tion, or Adoption. But even there we find  
the *Son of God* mention'd as a divine Per-  
son, which will properly come under the  
next Head: But then we may argue, that  
if the *Son of God* is true and very *God*,  
then he must have a *Father* of the same  
Nature. For the Relation of Sonship sup-  
poses the other. But in the *New Testa-*  
*ment*

<sup>h</sup> *Isai. xi. 9.*

Serm. IV. *ment the first Person in the Trinity is sometimes called <sup>i</sup> the Father, sometimes <sup>k</sup> God the Father, and <sup>l</sup> sometimes joined with the Son alone, and <sup>m</sup> in other Places joined with the Son and the Holy Ghost, and also called <sup>n</sup> the Father of our Lord Jesus Christ. But as the Father is the first in Order, and the Original of the other two; so the Reality of his Godhead was never doubted by any, who believed the Authority of the sacred Scriptures. And therefore there is no Occasion to insist any longer on the Proof hereof; so that I shall proceed to shew,*

*Sixthly, That the Son is God. For the Proof of this I shall consider the Names by which this Person is called in the Holy Scrip-*

<sup>i</sup> Matth. x. 27. Mark xiii. 32. Luke x. 22. John iii. 35, &c. Acts i. 4, 7, and ii. 33. Rom. vi. 4. Gal. i. 1, 3, 4. Eph. i. 3, 17, and ii. 8, and iv. 6, and v. 20. Col. i. 12, 19, and iii. 17. 1 Pet. i. 17. 1 John i. 2, 3, and ii. 1, 13, 15, 16, 22, 23, 24, and iii. 1, and iv. 14. 2 John Verse 4, and 9, and Jude Verse 1. <sup>k</sup> 1 Cor. xv. 24. Phil. ii. 11. 2 Tim. i. 2. Tit. i. 4. James i. 27, and iii. 9. 1 Pet. i. 2. and 2 John Verse 3. <sup>l</sup> John i. 14, 18. Ephes. vi. 23. 1 Theff. i. 1. <sup>m</sup> Matth. xxviii. 19. 1 John v. 7. <sup>n</sup> Rom. xv. 6. 2 Cor. i. 3, and xi. 31. Ephes. iii. 14. Col. i. 3. 1 Pet. i. 3. 1 John Verse 3.

*A Gospel in his second Book against the Jews  
faith, but all joyfully affirm the Son of God, and  
that he takes care of human Affairs, and all  
our Actions and Excesses. But*



*Scriptures.* And the first that I find is Serm. IV.  
*The Son of God.* Thus *David* speaks of him  
as the *Messiah*, ° *I will declare the decree,*  
*which the Lord hath said unto me, Thou art*  
*my Son, this day have I begotten thee.* This  
the *Apostle* applies <sup>p</sup> to prove his Resurrec-  
tion, saying, *We declare unto you glad tidings,*  
*how that the promise, which was made to the*  
*fathers, God hath fulfilled the same unto us*  
*their children, in that he hath raised up Je-*  
*sus again, as it is also written in the second*  
*Psalms, Thou art my Son, this day have I*  
*begotten thee.* And therefore the same *Apos-*  
*tle* saith in another Place, <sup>q</sup> that though *Je-*  
*sus Christ our Lord* was made of the seed of  
*David* according to the flesh; yet he was  
declared to be the Son of God with power,  
according to the Spirit of holiness by the re-  
surrection of the dead. And he farther adds,  
<sup>r</sup> that this Son of God is the brightness of his  
Father's glory, and the express image of his  
person; and that he was made so much better  
than the angels, as he had by inheritance ob-  
tained a more excellent name than they. For  
unto which of the angels said he at any time,

I

Thou

• Psal. ii. 7.      P Acts xiii. 32, 33.      4 Rom.  
i. 4.      r Heb. i. 3, 4, 5.

Serm. IV. *Thou art my Son, this day have I begotten thee.* And this is implied <sup>s</sup> in the last Verse of the same Psalm, *Kiss the Son, or pay him all Manner of Obedience from a Principle of Love, lest he be angry, and so ye perish from the way, if his wrath be kindled yea but a little. Blessed are all they that trust in him.* If then we must love him, if we must obey him, if we must fear his Wrath, because our utter Ruin is the Consequence of it, and if all who would be happy must trust in him for the same; it follows clearly, that he is *true and very God*; since these are Acts of Devotion, which can be paid to no other. Thus also Solomon speaks, <sup>t</sup> *Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name? and what is his Sons name, if thou canst tell?* To this Our Saviour refers, when he saith, <sup>u</sup> *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven.* As to his Conception on Earth, he was the *Son of man*; but in the other  
Respect

<sup>s</sup> Psal. ii. 12.<sup>t</sup> Prov. xxx. 4.<sup>u</sup> John iii. 13.

Respect he was *in heaven*, and came down Serm. IV.  
 from thence; and no Man hath yet ascend-  
 ed into Heaven so as to understand it per-  
 fectly. For who (as <sup>x</sup> the Prophet *Isaiab*  
*saith*) *shall declare his eternal Generation?*  
 The *Jews* carried this Notion into *Babylon*;  
 for when *Shadrack*, *Mesback* and *Abednego*  
 were cast into the fiery Furnace, <sup>y</sup> *Nebu-*  
*chadnezzar said*, *Lo, I see four men walk-*  
*ing in the midst of the fire, and they have*  
*no hurt; and the form of the fourth is like*  
*the Son of God.* And as the later *Jews* did  
 believe, that there was a *Son of God*; so it  
 is plain, that they took the Words in the  
 highest Sense imaginable, and not in such a  
 one, which some others have lately put up-  
 on it. For when *Our blessed Saviour* laid Claim  
 to this Title, they inferred, that the <sup>z</sup> *Mak-*  
*ing of God to be his Father*, was the same,  
 as if he had said, that *being a Man, he made*  
*himself God*, and <sup>a</sup> *equal with God.* And  
 when he was *adjured by the High Priest*, to  
 tell them, *if he was the Christ the Son of*  
*God*, and had owned it, <sup>b</sup> *the High Priest*

I 2

rent

<sup>x</sup> *Ifai. liii. 8.*    <sup>y</sup> *Dan. iii. 25.*    <sup>z</sup> *John x. 33.*  
<sup>a</sup> *John v. 18.*    <sup>b</sup> *Matth. xxvi. 63, 64, 65, 66. Mark*  
*xiv. 61, 62, 63. Luke xxii. 67, 70, 71.*



Serm. IV. *rent his cloaths, and said, that he had spoken blasphemy, and was guilty of death, which shews, that they took these Words, the Son of God, to signify one who was real and very God, and equal to his Father, and that they did believe, that the Christ should be God in this Sense; only they did not believe, that Jesus was the Christ. For if they had, they must also have believed, that <sup>c</sup> he was in the form of God, and thought it not robbery to be equal with God, being <sup>d</sup> the brightness of his Father's glory, and the expresse image of his person.*

And as it is plain from the Writings of the *New Testament*, that the *Jews* had this Opinion concerning *the Son of God*; so I think, that it appears also from the *Apocryphal Writings*. There is a <sup>e</sup> remarkable Passage in *Esdras*, which I shall repeat at large. *I Esdras saw upon the Mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them, there was a young man of a high stature taller than all the rest, and upon*

<sup>c</sup> Phil. ii. 6.      <sup>d</sup> Heb. i. 3.      <sup>e</sup> 2 Esdras ii. 42, 43, 44, 45, 46, 47.

*mentioned in the Apocrypha.*

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*upon every one of their heads he set crowns, and was more exalted, which I marvelled at greatly. So I asked the angel, and said, Sir, what are these? He answered, and said unto me, These be they, that have put off the mortal cloathing, and put on the immortal, and have confessed the name of God; now they are crowned, and receive palms. Then said I unto the angel, What young person is it, that crowneth them, and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them, that stood so stily for the name of the Lord. Here we see, that this Son of God is exalted above the rest. He rewards his faithful Servants, and <sup>f</sup> they who confess him before men, them will he also confess before his Father, which is in heaven. And to confess him is explained by Standing stily for the Name of the Lord, which shews the Opinion of this Author, that the Son of God was Lord himself. In <sup>2</sup> another Chapter he describes him as a man ascending, who waxed strong with the thou-*

Serm.IV.

I 3

sands

<sup>f</sup> Matth. x. 32, 33. Luke xii. 8, 9.  
xiii. 2, 3, 4.

<sup>2</sup> 2 Esdras

*Serm. IV.* *sands of heaven, as <sup>h</sup> Daniel describes him, and when he turned his countenance to look, all the things trembled, that were seen under him. And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire. And then it follows, <sup>i</sup> This is the meaning of the vision, Whereas thou sawest a man coming up from the midst of the sea, The same is he, whom God the highest hath kept a great season, who by his own self shall deliver his creature, and he shall order them that are left behind. And then he adds, <sup>k</sup> And the times shall be when these things shall come to pass, and the signs shall happen, which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending. And this my Son shall rebuke the wicked inventions of these nations, which for their wicked lives are fallen into the tempest. And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour, by the law which is like unto*

<sup>h</sup> Dan vii. 9, 10.

<sup>i</sup> 2 Esdras xiii. 25, 26.

<sup>k</sup> 2 Esdras xiii. 32.



unto fire. <sup>1</sup> And he said unto me, Like as Serm. IV.  
 thou canst neither seek out, nor know the  
 things that are in the depth of the sea; even  
 so can no man upon earth see my Son, or those  
 that be with him, but in the day-time, or in  
 the day when he shall be revealed. Here  
 the Son of God is described, as in the Old  
 and New Testament, as one who will take  
 Vengeance, judge the World in Right-  
 eousness, make all things tremble, as one  
 who knows the Thoughts of the Heart, is  
 incomprehensible and invisible. And cer-  
 tainly he who believes this of him, must  
 believe, that he is true and very God. When  
 the three Children were cast into the fiery  
 Furnace, <sup>m</sup> Nebuchadnezzar said with Asto-  
 nishment, Behold I see four men walking in  
 the midst of the fire, and they have no hurt,  
 and the form of the fourth is like the Son of  
 God; which is thus <sup>n</sup> explained in the Song  
 of the three Children; The Angel of the Lord  
 came down into the oven together with Aza-  
 rias and his fellows, and smote the flame of  
 the fire out of the oven; and made the midst  
 of the furnace, as if it had been a moist  
 I 4 whistling

<sup>1</sup> 2 Esdras xiii. 52. <sup>m</sup> Dan. iii. 24, 25. <sup>n</sup> The  
 Song of the three Children, Verse 26, 27.

Serm. IV. *whistling wind, so that the fire touched them not at all, neither hurt, nor troubled them.*

Now it is plain, that this *Angel of the Lord* was accounted a divine Person, because he had divine Honours paid him, as I intend, *God* willing, to prove at another Time. And therefore the *Son of God*, according to the Opinion of the *Jews*, must also be true and very *God*.

The next Word, which I find to express the *second Person* in the *Trinity*, is *Wisdom*, of which *Solomon* speaks at large ° in the eighth Chapter of the *Proverbs*, in such a Manner as cannot be ascribed to any Attribute, but may properly be ascribed to a Person, which speaks, saying, *¶ Counsel is mine, and sound wisdom, I am understanding, I have strength. By me kings reign, and princes decree justice. By me princes rule and nobles, even all the judges of the earth, though all are not wise. However this is agreeable to the Words of the Psalmist,*

• Prov. viii. 1 to 32.    ¶ From this Text it is plain, that by *Wisdom* is meant some substantial Being. Or otherwise it must be affirmed, that an Accident hath an Accident called by the same name. As I *Wisdom* have sound *Wisdom*, which is monstrously absurd.

ist, <sup>a</sup> God is the judge, he putteth down one, <sup>Serm.IV.</sup> and setteth up another. The Lord possessed me in the beginning of his way, before his works of old. And thus St. John saith, <sup>r</sup> In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. Here the Septuagint by a Mistake of a Letter translated it, ἐκτισέ με, created me. The Arians, who affirmed, that the Son of God was a Creature, took a great Advantage of this Translation, and indeed it was unanswerable, the primitive Christians of those Times being unacquainted with the Original. Thus it continued for above seventy Years, until St. Hierome, applying himself to the Study of the Hebrew Language, found the Word to be כני bath possessed me, as we translate it, and therefore it was a Mistake in the Transcribers of the Septuagint, who put ἐκτισέ με, hath created me, instead of ἐκτησέ με, hath possessed me. But that which is observable is, that the Orthodox Christians never denied, that this Text was

<sup>a</sup> Psal. lxxv. 6, 7.<sup>r</sup> John i. 1, 2, 3.



*Serm. IV.* *whistling wind, so that the fire touched them not at all, neither hurt, nor troubled them.* Now it is plain, that this *Angel of the Lord* was accounted a divine Person, because he had divine Honours paid him, as I intend, *God* willing, to prove at another Time. And therefore the *Son of God*, according to the Opinion of the *Jews*, must also be true and very *God*.

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<sup>a</sup> Psal. lxxv. 6, 7.<sup>r</sup> John i. 1, 2, 3.

*Serm. IV.* was spoken of the *second Person* in the *Trinity*, when the Denial thereof would have been so serviceable to their Cause. Taking it therefore for granted by all, that these Words were spoken of the *Son of God*, the following Words declare his Divinity and Eternity in the strongest Terms. *The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth: When he established the clouds above; when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him, Rejoicing in the habitable parts of the earth;*  
and



and my delights were with the sons of men. *Serm. IV.*

Thus after he took Flesh, and came to dwell among us, *God the Father* <sup>a</sup> declared by a voice from heaven, *This is my beloved Son, in whom I am well pleased*; and before his Incarnation he frequently appeared <sup>t</sup> as the *Angel* or *Messenger* of his *Father*. Accordingly he is often mentioned <sup>u</sup> as a *real Subistence*, and as the *Creator of the World*, that <sup>x</sup> *God the Father by Wisdom made the heavens*. And the *Psalmist* <sup>y</sup> speaks in more general Terms with this Ejaculation. *O Lord, how manifold are thy works, in or by Wisdom as by an Instrument hast thou made them all, the earth also is full of thy riches.* And *Solomon* saith, <sup>z</sup> *The Lord by Wisdom hath founded the earth: by Understanding hath he established the heavens. By his Knowledge the depths are broken up, and the clouds drop down their dew. The Unity of the Godhead hath done this by the Trinity of Persons.* And in other Texts, where a *Trinity* is intimated, this *divine Wisdom* is put in

<sup>a</sup> Matth. iii. 16, 17. Mark i. 9, 10, 11. Luke iii. 21, 22. <sup>t</sup> *This will appear under the next Head.*

<sup>u</sup> Prov. i. 20, and viii. 1, &c. and ix. 1, &c. and Job xxviii. 12 to 28. <sup>x</sup> Psal. cxxxvi. 5. <sup>y</sup> Psal. civ.

24. <sup>z</sup> Prov. iii. 19, 20.

Serm. IV. in the second Place. Thus <sup>a</sup> in *Isaiab*, *The Lord is exalted: for he dwelleth on high: he hath filled Zion with judgment and righteousness. And Wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure.* And more than once by the Prophet *Jeremiah*, who speaking of the Creation saith, <sup>b</sup> *The Lord hath made the earth by his power, he hath established the world by his Wisdom, and hath stretched out the heavens by his discretion.*

That this was the Opinion of the antient *Jews* appears, because in their *Paraphrases* they have made no material Alteration from the Sense of these Texts, and speak of this  
*Wisdom*

<sup>a</sup> *Isai. xxxiii. 5, 6.* <sup>b</sup> *Jer x. 12, and li. 15.* And it may be observed from *Prov. iii. 13 to 21*, where such glorious things are spoken of *Wisdom*, which cannot truly be attributed to any thing but a divine Essence. And when we are told, that Happy is the Man that findeth *Wisdom*, and *Verse 21*, where we are exhorted to keep sound *Wisdom* and *Discretion*, with a Promise, *Verse 23*. Then shalt thou walk in thy way safely, and thy foot shall not stumble; it is confirmed, *Verse 26*. For *Jehovah or the Lord* shall be thy confidence, and shall keep thy foot from being taken. As if this *Lord* and *Wisdom* was the same thing.

*Wisdom* as inestimable, and incomprehen- Serm. IV.  
 ble, and perfectly known to God alone.

The same Opinion also had the Authors of the Books of the *Apocrypha*. In <sup>c</sup> the first Chapter of the Book, which goes under the Name of *The Wisdom of Solomon*, there are these Words, *Into a malicious soul wisdom shall not enter: nor dwell in the body, that is subject unto sin. For Wisdom is a loving Spirit, and will not acquit a blasphemer of his words; for God is witness of his reins, and a true beholder of his heart, and a bearer of his tongue. Here this Wisdom is called a Spirit, and not an Attribute only, one who pardons or not pardons Sins, and as the Apostle saith, <sup>d</sup> a God with whom we have to do, before whom all things are manifest, naked and open. In <sup>e</sup> another Place the same Author is more large for twelve Verses together, where he saith, that this Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her. She preventeth them that desire her, in making herself first known unto them. She goeth about seeking*

<sup>c</sup> Wisd. i. 4, 6.  
 vi. 12 to 24.

<sup>d</sup> Heb. iv. 12, 13.

<sup>e</sup> Wisd.



**Serm. IV.** *ing such as are worthy of her, sheweth herself favourable unto them in the ways, and meeteth them in every thought. And the desire of wisdom maketh us near unto God, and bringeth to a kingdom. And in the next Chapter <sup>f</sup> Wisdom is the worker of all things, in whom is an understanding spirit, holy, only begotten, that is of the Father, manifold, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, who cannot be letted, ready to do good, Kind to man, stedfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtle spirits. For Wisdom is more moving than any motion; she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence or stream flowing from the glory of the Almighty; therefore can no defiled thing fall into her. For she is <sup>g</sup> the brightness of everlasting light, the unspotted mirror of the power of God, and the image of his goodness. And being but one she can do all things; and remaining in herself she maketh*

<sup>f</sup> Wisd. vii. 22, to the End.    <sup>g</sup> Wisd. vii. 26, compared with Heb. i. 3.

*maketh or createth all things new: and in* Serm. IV.  
*all ages entring into holy souls she maketh*  
*them friends of God and prophets. For God*  
*loveth none, but him that dwelleth with Wis-*  
*dom. For she is more beautiful than the*  
*sun, and above all the order of stars: being*  
*compared with the light she is found before*  
*it. And vice shall not prevail against Wis-*  
*dom. And* <sup>h</sup> *in the next Chapter, Wisdom*  
*reacheth from one end to another mightily,*  
*and sweetly or profitably doth she order all*  
*things. She is conversant with God, she mag-*  
*nifieth her nobility: yea,* <sup>i</sup> *the Lord of all*  
*things himself loved her. For she is privy*  
*to, or a Teacher of the mysteries of the*  
*knowledge of God, and a lover of his works.*  
 No one can read these Passages, and com-  
 pare them with what is said of *Christ Jesus*  
<sup>k</sup> *in the New Testament, but he must con-*  
*clude, that they are spoken of him, and of*  
*him as true and very God. And* <sup>l</sup> *in the*  
*next Chapter, God ordained, or created man*  
*through*

<sup>h</sup> Wisdom Chap. viii. throughout, particularly Verse 1,  
 2, 3, 4. <sup>i</sup> Matth. iii. 17. Mark i. 11. Luke iii.  
 22. John iii. 35, and v. 20. <sup>k</sup> John i. 18, and iii.  
 33, and v. 20, and xvi. 27. <sup>l</sup> Wisdom ix. 1,  
 2, 3.

*Serm. IV. through his Wisdom, that he should have dominion over the creatures, which he had made, and order the world according to equity and righteousness, and execute judgment with an upright heart. That this <sup>m</sup> Wisdom sits by the throne of God. That <sup>n</sup> she was with God, and knoweth his works, and was present, when he made the world, and knew what was acceptable in his sight, and right in his commandments, And <sup>o</sup> she knoweth and understandeth all things, and <sup>p</sup> comes from the holy heavens, and from the throne of the glory of God, and therefore is vastly different from what we have by Nature, or from what can be acquired either by Education or Industry. In the next Chapter he tells us the Actions of this Wisdom from the Creation of the World to the Departure of the Israelites out of Egypt, <sup>q</sup> She preserved the first formed father of the world, and brought him out of his fall, or <sup>r</sup> as Moses said, *The Seed of the Woman*, the promised *Jehovah*, as Eve apprehended it, did bruise the serpent's head. And <sup>s</sup> she gave him power*  
to

<sup>m</sup> Wisdom ix. 4.      <sup>n</sup> Wisdom ix. 9.      <sup>o</sup> Wisdom  
ix. 11.      <sup>p</sup> Wisdom ix. 10.      <sup>q</sup> Wisdom x. 1.  
<sup>r</sup> Gen. iii. 15.      <sup>s</sup> Wisdom x. 2.



to rule over all things, which Moses <sup>t</sup> tells Serm.IV.  
 us, was the Act of God alone. After this  
<sup>u</sup> he tells us what this *Wisdom* did for Noah,  
 Abraham, Lot, Jacob, Joseph, Moses and  
 the Israelites, and ascribes to it all those Ac-  
 tions, which in the Old Testament are  
 ascribed to God alone. In the eleventh  
 Chapter he tells us, how this *Wisdom* pu-  
 nished the Egyptians, and delivered the Is-  
 raelites, all which Acts Moses attributes to  
 God alone. And <sup>x</sup> the Inference is, that  
 God would not, that the works of his *Wis-*  
*dom* should be idle. The Author of *Eccle-*  
*siasticus* begins his Book thus, <sup>y</sup> *All Wisdom*  
*cometh from the Lord, and is with him for*  
*ever. Who can find out the height of hea-*  
*ven, and the breadth of the earth, and the*  
*deep, and Wisdom? Wisdom hath been <sup>z</sup> cre-*  
*ated before all things, and the Understanding*  
*of prudence from everlasting. To whom hath*  
*the root of Wisdom been revealed? or who hath*  
*known her wise counsels? Unto whom hath the*  
*knowledge of Wisdom been made manifest?*  
*and who hath understood her great experi-*  

K

*ence?*

<sup>t</sup> Gen. i. 26, 28, 29, 30.  
<sup>out.</sup> <sup>x</sup> Wisdom xiv. 5.

<sup>z</sup> Eccclus. i. 4.

<sup>u</sup> Wisdom x. through-

<sup>y</sup> Eccclus. i. 1 to 11.

ence? This is like the Expression of St. Paul, <sup>a</sup> O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! There is one wise, and greatly to be feared, the Lord sitting upon his throne. <sup>b</sup> He created her, and saw her, and poured her out upon all his works. And <sup>c</sup> Wisdom raineth down skill, and knowledge of understanding, and exalteth them to honour, that hold her fast. Much to the same Purpose he hath in <sup>d</sup> the fourth, <sup>e</sup> sixth, <sup>f</sup> fourteenth, <sup>g</sup> twenty fourth, and <sup>h</sup> last Chapters, which would be too tedious to relate. I shall only add one Quotation more from <sup>i</sup> the Author of the Book of Baruch, who gives us this Direction. Learn where is Wisdom, where is strength, where is understanding, that thou may'st know also where is length of days <sup>k</sup> and life, where is the light of thine eyes and peace. Who <sup>l</sup> hath found out her place? or who hath come into her treasures? It hath not been

<sup>a</sup> Rom. xi. 33.<sup>b</sup> Ecclus. i. 9.<sup>c</sup> Ecclus. i.

19.

<sup>d</sup> Ecclus. iv. 11 to 20.<sup>e</sup> Ecclus. vi. 18 to

32.

<sup>f</sup> Ecclus. xiv. 20 to the End.<sup>g</sup> Ecclus. xv.

1 to 9.

<sup>h</sup> Ecclus. Chap. xxiv. throughout.<sup>i</sup> Ec-

clus. li. 13 to 22.

<sup>k</sup> Baruch iii. 14, 15.<sup>l</sup> Like

to this is John i. 4, and v. 40.

been heard of in Canaan, neither hath it been <sup>Serm.IV.</sup> seen in Teman. <sup>m</sup> The Agarenes that seek Wisdom upon earth, the merchants of Meran, and of Theman, the authors of fables, and searchers out of understanding, none of these have known the way of Wisdom, or remember her paths, because they had no notion of it as a divine Person really subsisting in the Unity of the Godhead. <sup>n</sup> Who hath gone up into heaven and taken her, and brought her down from the clouds? No man knoweth her way, nor thinketh of her path. But he that knoweth all things, knoweth her, and hath found her out with his understanding. And at last he concludes thus, <sup>o</sup> This is our God, and there shall no other be accounted of in comparison of him. He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved. Afterward did he shew himself upon earth, and conversed with men. I cannot think on this Expression, but it brings to my Mind that of St. John, <sup>p</sup> The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only Begotten

K 2

of

<sup>m</sup> Baruch iii. 22, 23.      <sup>n</sup> Baruch iii. 29, 30, 31, 32.      <sup>o</sup> Baruch iii. 35, 36, 37.      <sup>p</sup> John i. 14.



*of the Father full of grace and truth.* Thus we see how the *Jews* before our Saviour's Time had a Notion of this *Wisdom* as a *divine Being* distinct from the *Father*. And therefore when *Philo* the *Jew*, who lived in the Time of our Saviour and his *Apostles*, speaks so often of *Him, who is attended with his two Supream Powers*, he did not mean bare Attributes, but *Substantial Persons* inseparably joined with the *One Being*. And though these Authors, being led away with the Error of the Transcribing of the *Septuagint*, speaks of *Wisdom*<sup>a</sup> as what *The Lord created*; yet it is plain, that they did not mean it according to the *Arian* Notion; because they speak of it as being from everlasting, which the *Arians* deny. And indeed a Creature (as we apprehend it) from everlasting is a Contradiction. I shall therefore conclude this Discourse with the Expression of two eminent Apostles. The first is *St. Paul*,<sup>r</sup> *Now to the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen.* And the other is *St. Jude*,<sup>s</sup> *Now unto him that*

<sup>a</sup> Prov. viii. 22.  
24, 25.

<sup>r</sup> 1 Tim. i. 17.

<sup>s</sup> Jude, Ver.

WISDOM *in the* Apocrypha.

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*that is able to keep you from falling, and to* Serm.IV.  
*present you faultless before the presence of his*  
*glory with exceeding great joy, To the only*  
*wise God our Saviour be glory and majesty,*  
*dominion and power both now and for ever*  
*and ever. Amen.*

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S E R-

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# SERMON V.

Preached *March 6, 1739-40.*

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I JOHN v. 7.

*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.*

Serm. V.

**I**N the last Sermon I endeavoured to prove the *Divinity* of the *second Person* in the *Trinity* from the Names, whereby he is called in the *Holy Scripture*, particularly *the Son of God*, and *the Wisdom of God*. I shall now proceed to another Name, by which his Divinity is evident, and that is *An Angel*.



The Word *Angel* both in *Hebrew* and *Greek* signifies a *Messenger*, or a Person sent, and thus we are told in the *New Testament*, that <sup>a</sup> *God the Father sent his Son into the world*, so that all the Texts of this Nature in the *Old Testament* do plainly refer to him. And as <sup>b</sup> *he who is sent, is not greater than he who sent him*; so if this Person is proved to be *God*, then it follows, that the other, or *first Person* in the *Trinity*, is *God* also. Serm. V.

The first Instance that we read of this *Angel's* Appearing, <sup>c</sup> was to *Hagar*, when she fled from her *Mistress Sarah*, who found her by a fountain of water in the wilderness, and <sup>d</sup> bade her return and submit herself, telling her withal what a numerous Issue she should have by the Child, that she then went with, and what Sort of Man he should be. Now this *Angel* spoke in the Style of *God*, saying, <sup>e</sup> *I will multiply thy*  

K 4
seed

<sup>a</sup> Matth. x. 40. Luke ix. 48. John iv. 34, and v. 23, 24, 30, 36, 37. John vi. 38, 39, 40, 44, 57, and vii. 16, 18, and viii. 16, 18, and ix. 4, and x. 36, and xi. 42, and xii. 44, 45, 49, and xiii. 20, and xiv. 24, and xv. 21, and xvi. 5, and xvii. 3, 18, 21, 23, 25. Gal. iv. 4. 1 John iv. 9, 10. <sup>b</sup> John xiii. 16, and xv. 20. <sup>c</sup> Gen. xvi. 7. <sup>d</sup> Gen. xvi. 9, 10. <sup>e</sup> *Ibid.*

Serm. V. *seed exceedingly.* Thus <sup>f</sup> when Rachel said to Jacob, Give me children, or else I die, Jacob said, Am I in God's stead, and David said, <sup>g</sup> Lo, children and the fruit of the womb are an heritage and gift, that cometh of the Lord. And she and Moses also understood it in this Sense. For <sup>h</sup> she called the Name of the Lord, that spake unto her, Thou God seest me. And the Well where she was, took its Name accordingly. And <sup>i</sup> at another Time the Angel of God called to her, and said concerning her Son Ishmael, I will make him a great nation, which no created Angel could say.

After this <sup>k</sup> when God was said to tempt Abraham, he commanded him to take his only Son Isaac, whom he loved, and offer him up in the land of Moriah for a burnt offering. Now Burnt Offerings were offered to God alone, and yet <sup>l</sup> the Angel of the Lord called unto Abraham out of heaven, and said, I know, that thou fearest God, seeing thou hast not withheld thy Son, thine only Son from me. And <sup>m</sup> the Angel of the Lord called unto

<sup>f</sup> Gen. xxx. 1, 2.      <sup>g</sup> Psal. cxxvii. 3.      <sup>h</sup> Gen. xvi. 13, 14.      <sup>i</sup> Gen. xxi. 17, 18.      <sup>k</sup> Gen. xxii. 1, 2.      <sup>l</sup> Gen. xxii. 11, 12.      <sup>m</sup> Gen. xxii. 15,

unto Abraham out of heaven the second time, Serm. V.  
*And said, By myself have I sworn, saith the Lord, that because thou hast done this thing, and hast not withheld thy son, thine only son, That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore, And thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice; which <sup>n</sup> before was said to be the Voice of God, to whom Abraham intended to offer up his Son, and <sup>o</sup> who (as the Apostle saith) because he could swear by no greater, he swore by himself.*

We also read of two divine Appearances to Isaac, the first was <sup>p</sup> in Gerar. When he was ready to go down into Egypt, God bade him continue in Canaan, and gave him a Promise in these Words, *I will be with thee, and will bless thee; for unto thee and to thy seed will I give all these countries, and I will perform the oath, which I sware unto Abraham thy father. And therefore the God, who appeared to Isaac, was the Angel, who called*

<sup>n</sup> Gen. xxii. 1, 2.  
<sup>xxvi.</sup> 2, 3, 4, 5.

<sup>o</sup> Heb. vi. 13, 14.

<sup>p</sup> Gen.



Serm. V.

called twice to *Abraham* out of heaven, and blessed him, when he was about to sacrifice his only Son. After that, <sup>q</sup> when *Isaac* returned to *Beersheba*, the Lord appeared unto him the same Night, and spake in the same Manner, *I am the God of Abraham thy father, fear not, for I am with thee, and will bless thee, and multiply thy seed for Abraham my servant's sake. And he builded an altar there, and called on the name of the Lord;* which we may reasonably suppose to be the same *Angel*, who appeared to him before.

When *Jacob* fled from *Esau* his Brother, and <sup>r</sup> came to *Bethel*, he had as glorious a Vision of the divine Majesty, as can be imagined. He took of the stones of that place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached unto the heavens, and behold the angels of God, those of an inferior Order, ascending and descending on it. And behold, the Lord stood above it, and said, *I am the Lord God of Abraham thy father,*

<sup>q</sup> Gen. xxvi. 23, 24, 25.  
the End.

<sup>r</sup> Gen. xxviii. 10 to

*father, and the God of Isaac : the land where-  
on thou liest, to thee will I give it, and to  
thy seed. And thy seed shall be as the dust  
of the earth ; and thou shalt spread abroad  
to the west, and to the east, and to the north,  
and to the south ; and in thee and in thy  
seed shall all the families of the earth be  
blessed. And behold, I am with thee, and  
will keep thee in all places whither thou go-  
est, and will bring thee again into this  
land : for I will not leave thee, until I have  
done that which I have spoken to thee of. It  
is plain, that Jacob had the most solemn  
Apprehensions of this imaginable. He said,  
Surely the Lord is in this place, and I knew  
it not. And he was afraid, and said, How  
dreadful is this place ? This is no other but  
the house of God, and this is the gate of hea-  
ven. He consecrated the Place for divine  
Worship, by Setting up a Pillar, and Pour-  
ing Oil upon the Top of it. He called the  
Name of the Place Bethel, or the House of  
God. He vowed a Vow, saying among  
other things, This stone, which I have set  
for a pillar, shall be God's house, and of all  
that thou shalt give me, I will surely give  
the tenth unto thee. After this God<sup>s</sup> said  
unto*

Serm. V.

<sup>s</sup> Gen, xxxv. 1, 6, 7.

Serm. V.

unto Jacob, *Arise, go up to Bethel, and dwell there, and make there an altar unto God, that appeared unto thee, when thou fleddest from Esau thy brother. So Jacob came to Luz, which is in the land of Canaan (that is Bethel) he and all the people, that were with him, And he built there an altar, and called the place El Bethel, or the God of Bethel: because there God appeared unto him when he fled from the face of his brother. And he speaks of it to Joseph, saying, ' God Almighty appeared unto me at Luz in the land of Canaan and blessed me, And said unto me, Behold, I will make thee fruitful, and multiply thee, and will make of thee a multitude of people, and will give this land to thy seed after thee for an everlasting possession. Now this God Almighty, who appeared in this solemn Manner, attended by so many Angels, was no other than this Angel of the Lord, or second Person in the Trinity. For it is said in " another Place, That Jacob said, the Angel of God spake unto me in a dream, saying, I have seen all that Laban doth unto thee. I am the God of Bethel, where thou anointedst the pillar,*  
and

' Gen. xlviii. 3, 4.

" Gen. xxxi. 11, 12, 13.



*and where thou vowedst a vow unto me.* Serm. V.

This same God is said also to appear unto <sup>x</sup> *Jacob* again, when he came out of *Padan Aram*, and blessed him. And God said unto him, *I am God Almighty. The land which I gave to Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land. And God went up from him.* It is plain, that *Jacob* took him for the same Person, because he consecrated a Pillar, called the Name of the Place *Bethel*, and used the same Ceremonies, which he had done on the former Occasion.

When *Jacob* returned from *Laban* to *Mahanaim*, it is said, <sup>y</sup> that *he wrestled* with a Person, who appeared to him, or strove earnestly in Prayer. He said, *I will not let thee go, except thou blest me. And he said, Thy name shall be called Israel; for as a prince hast thou power with God, and with men, and hast prevailed. And Jacob called the name of the place, Peniel, or The Face of God. For (saith he) I have seen God face to face. The Prophet Hosea thus explains the Text, <sup>z</sup> Jacob by his strength had*  
*power*

<sup>x</sup> Gen. xxxv. 9 to 16.    <sup>y</sup> Gen. xxxii. 24, to the End.    <sup>z</sup> Hos. xii. 3, 4, 5.

Serm. V. *power with God: Yea, he had power over the Angel, and prevailed: he wept and made supplication unto him; he found him in Bethel, and there he spake with us. Even the Lord God of hosts, the Lord is his memorial.*

When *Abraham* sent his *Servant* <sup>a</sup> to take a Wife for his Son *Isaac*, he told him, that *the Lord God of heaven should send his Angel before him, and prosper him in his undertaking.*

When *Jacob* blessed the two Sons of *Joseph*, he <sup>b</sup> used this Expression, *God, before whom my fathers Abraham, and Isaac did walk, the God, who fed me all my life long until this day; The Angel, who redeemed me from all evil, bless the lads.* I think, that all these Expressions amount to the same thing; but if a *Trinity* is implied in them, it is certain, that *Jacob* prays, and pays divine Adoration to the *Angel* or *second Person*, as much as to either of the other; and thereby acknowledges him to be *the God, before whom his fathers did walk.*

When *Moses* kept the flock of *Jethro* his father-in-law, <sup>c</sup> the *Angel of the Lord appeared*

<sup>a</sup> Gen. xxiv. 7, 40.

<sup>b</sup> Gen. xlviii. 15, 16.

<sup>c</sup> Exod. iii. 1, &c. to the End, and Chap. iv. v. vi.

peared unto him in a flame of fire out of the Serm. V.  
 midst of a bush. And when Moses wondered  
 at it, a Voice came to him from the bush,  
 which said to him, *I am the God of thy fa-  
 ther, the God of Abraham, the God of Isaac,  
 and the God of Jacob.* And Moses hid his  
 face; for he was afraid to look upon God.  
 And the Lord said, *I have surely seen the  
 affliction of my people, who are in Egypt,  
 and I am come down to deliver them, and to  
 bring them into the land of Canaan. And I  
 will stretch out my hand, and smite Egypt  
 with all my wonders.* And when Moses ask-  
 ed, *What was his Name?* He answered, *I  
 AM THAT I AM.* And thus shalt thou say  
 unto the children of Israel. *I AM* hath sent  
 me unto you. And God said moreover unto  
 Moses, *The Lord God of your fathers, the  
 God of Abraham, the God of Isaac, and the  
 God of Jacob hath sent me unto you: this is  
 my name for ever, and this is my memorial  
 unto all generations.* This the Prophet *Isai-*  
*ah* doth thus describe, <sup>d</sup> *He was a Saviour*  
*unto them. In all their affliction he was*  
*afflicted, and the Angel of his presence saved*  
*them: in his love and in his pity he redeemed*  
*them, and he bare them, and carried them*  
*all*

<sup>d</sup> *Isai. lxiii. 9.*



Serm. V.

*all the days of old.* Now God would not have *Moses* tell the *Israelites* that which was not true. And therefore we may be sure, that it was not a created *Angel*, but *God* himself that appeared unto him. But why then should *Moses* call him an *Angel*, as we find he did? He could not be a created *Angel* for the Reasons mentioned. He must therefore be *God*, and yet he must appear as an *Angel*, that came on a Message from *God*, or as another *Person* different from the first in the ever blessed *Trinity*. He must therefore be the *Lord their God*, who brought them out of the *Land of Egypt*, which was evident not only to the *Jews*, but even *Balaam* a Heathen<sup>e</sup> confessed, that *God* brought them out of *Egypt*. Accordingly we find him remarkably concerned in this Affair; for<sup>f</sup> when the *Israelites* passed through the *Red Sea*, the *Angel of the Lord*, who went before the camp of *Israel*, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the *Egyptians*, and the camp of *Israel*, and it was a cloud and darkness to them, but it gave light

<sup>e</sup> Num. xxiii. 22, and xxiv. 8.  
19, 20.

<sup>f</sup> Exod. xiv.

*light by night to these; so that the one came* Serm. V.  
*not near the other all the night. And* <sup>s</sup> *the*  
*Lord commanded Moses, or as the Psalmist*  
*expresseth it,* <sup>h</sup> *He spake unto them out of the*  
*cloudy pillar, that he should stretch out his*  
*Hand over the Sea, for the Destruction of*  
*the Egyptians. And* <sup>i</sup> *thus the Lord saved*  
*the Israelites that day out of their hand. And*  
*Israel saw that great work, which the Lord*  
*did upon the Egyptians. And the people*  
*feared the Lord, and believed the Lord. If*  
*we look into the New Testament, St. Ste-*  
*phen tells us* <sup>k</sup> *exactly the same, that the*  
*Angel of the Lord appeared to Moses in the*  
*wildernefs of mount Sinai, in a flame of*  
*fire in a bush, where he calls himself the*  
*God of Abraham, and the God of Isaac,*  
*and the God of Jacob. That* <sup>l</sup> *God sent*  
*Moses to be a ruler and a deliverer, by the*  
*hands of the Angel, who appeared unto him*  
*in the bush. And* <sup>m</sup> *This is that Moses,*  
*who was in the church in the wildernefs, with*  
*the Angel, who spake unto him in mount Si-*  
*nai, and with our fathers, who received the*  

L lively

<sup>s</sup> Exod. xiv. 26.    <sup>h</sup> Psal. xcix. 7.    <sup>i</sup> Exod. xiv.  
 30, 31.    <sup>k</sup> Acts vii. 30.    <sup>l</sup> Acts vii. 35.    <sup>m</sup> Acts  
 vii. 38, 39, 40.

Serm. V.

*lively oracles, to give unto us, and whom the Israelites would not obey, when they made the golden Calf. This Moses thus describes,*  
<sup>n</sup> *Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel, Ye have seen, what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myself. Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. So that according to St. Stephen, it was this Angel of the Lord, and not God the Father, who appeared upon Mount Sinai, and made a Covenant with the Israelites, who <sup>o</sup> delivered to them the ten Commandments, and <sup>p</sup> Laws concerning the Administration of Justice, who <sup>q</sup> gave him the Pattern of the Tabernacle, who <sup>r</sup> resented their Idolatry, and <sup>s</sup> punished them accordingly, and is so constantly called*

<sup>n</sup> Exod. xix. 3, 4, 5, 6.<sup>o</sup> Exod. chap. xx.<sup>p</sup> Exod. chap. xxi, xxii, xxiii.<sup>q</sup> Exod. chap. xxv.

to xxxii.

<sup>r</sup> Exod. xxxii. 7, &c.<sup>s</sup> Exod.

xxxii. 35.



called by the Name of the *Lord*, or *Jehovah*, throughout the Books of *Exodus*, *Leviticus* and *Numbers*. And the *Israelites* themselves confessed, that <sup>t</sup> when they cried unto the *Lord*, he heard their voice, and sent an *Angel*, and brought them forth out of *Egypt*. Serm. V.

When *Balaam* was sent for to curse the *Israelites*, the <sup>u</sup> *Angel of the Lord* went forth to withstand him, and when he gave him Leave with this Limitation, <sup>x</sup> *only the word, which I shall speak unto thee, that shalt thou speak*; it is plain, that only *Balaam* took him at that Time for a divine Being, when he said, <sup>y</sup> *The word, that God, or the Lord putteth into my mouth, that shall I speak*; and that he also describes him in the same Manner, that it was <sup>z</sup> *God, or the Lord himself, who put the words into Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak*.

And as it was this *Angel of the Lord*, who brought them out of *Egypt*; so he is

L 2

pro-

<sup>t</sup> Num. xx: 16.    <sup>u</sup> Num. xxii. 22, 23, 24, 25, 26, 27, 31, 32, 34.    <sup>x</sup> Num. xxii. 35.    <sup>y</sup> Num. xxii. 38, and xxiii. 26.    <sup>z</sup> Num. xxiii. 5.

Serm. V.

promised, <sup>a</sup> as the *Person*, who should bring them into *Canaan*. Thus he is promised to *Moses* in these Words, <sup>b</sup> *Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place, which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy to thy enemies, and an adversary to thy adversaries. For my Angel shall go before thee.* Here he is described as one, who forgives Sins, which is the Property of God alone. And the *Lord* saith, *My name is in him*, which all who have any Skill in the *Hebrew Language*, know can signify only this, The *Essence of God* is in him, or he is by Nature true and very *God*. Accordingly when they were entered into the Land of *Canaan*, <sup>c</sup> and *Joshua* was by *Jericho*, it is said, that *he lifted up his eyes, and looked, and behold there stood a man*, or this very Angel over against him with his sword drawn in his hand; and *Joshua* went unto him, and said

<sup>a</sup> Exod. xxxii. 34. Exod. xxxiii. 2. <sup>b</sup> Exod. xxiii. 20, 21, 22, 23. <sup>c</sup> Josh. v. 13, 14, 15.

*said unto him, Art thou for us, or for our* Serm. V.  
*adversaries? And he said, Nay, but as cap-*  
*tain of the Lords host am I now come.* This  
made Joshua look upon him as a divine  
Person, for he *fell on his face to the earth,*  
*and did worship him,* he paid him the Ho-  
nour, which is due to God alone, *and said*  
*unto him, What saith my Lord unto his ser-*  
*vant?* Now this Captain of the Lord's  
Host was so far from Refusing divine  
Worship, which a created *Angel* would  
have done, that he spoke to Joshua, in the  
same Language, as <sup>d</sup> when he appeared to  
Moses in a Flame of Fire in the Bush, *He*  
*said unto Joshua, Loose thy shoe from off thy*  
*foot, for the place whereon thou standest, is*  
*holy,* made so by the immediate Appearance  
of God himself. And Joshua did so.

When the Children of *Israel* fell to Ido-  
latry, <sup>e</sup> this *Angel of the Lord* came up from  
Gilgal, and said what no one but the true  
God could have said without Blasphemy.  
*He said, I made you to go up out of Egypt,*  
*and have brought you into the land, which I*  
*sware unto your fathers, and I said, I will*

L 3

never

<sup>d</sup> Exod. iii. 4, 5, 6. Acts vii. 31, 32, 33, 34.

<sup>e</sup> Judges ii. 1, 2, 3, 4, 5.



Serm. V.

*never break my covenant with you. But ye have not obeyed my voice. Wherefore have ye done this? Wherefore I also said, I will not drive out the inhabitants of the land from before you. And it came to pass, when the Angel of the Lord spake these words, that the people lifted up their voice and wept. And they sacrificed there unto the Lord.*

At another Time <sup>f</sup> the *Angel of the Lord* appeared unto Gideon, and said unto him, *The Lord is with thee.* And of him it is said, that the Lord, or *Jehovah* looked upon him, and frequently, <sup>g</sup> that the Lord spake unto him. And <sup>h</sup> when Gideon perceived that it was the *Angel of the Lord*, he said, *Alas, O Lord God, for because I have seen an Angel of the Lord face to face. And the Lord said unto him, Peace be unto thee, thou shalt not die. And Gideon built an altar unto the Lord, and called it Jehovah Shalom, or the Lord of Peace.* All which makes it appear, that when Gideon knew, that it was the *Angel of the Lord*, he looked upon him as a *divine Person.*

At

<sup>f</sup> Judg. vi. 11, 12, 13.      <sup>g</sup> Judg. 6. 14, 16, 23, 25, and Chap. vii. 2, 4, 5, 7, 9.      <sup>h</sup> Judg. vi. 22.

At another Time the *Angel of the Lord* Serm. V.  
 appeared <sup>i</sup> unto the *Wife of Manoah*, and  
 spoke to her concerning the Birth of *Sam-  
 son*. And when he appeared to <sup>k</sup> *Manoah*  
 himself, who would have provided a Kid  
 for him, He said, *If thou wilt offer a burnt  
 offering, thou must offer it unto the Lord*.  
 But the Reason of this Expression is said  
 to be, because *Manoah* knew not that he was  
 the *Angel of the Lord*. And when *Manoah*  
 asked him, *What was his name!* He an-  
 swered, *Why askest thou thus after my name,  
 seeing it is Wonderful!* Or as the Prophet  
*Isaiab* saith of him, <sup>l</sup> *His name shall be  
 called Wonderful, Counsellor, the mighty God,  
 and the everlasting Father*. And <sup>m</sup> as soon  
 as *Manoah* knew that he was an *Angel of the  
 Lord*, he said to his wife, *We shall surely  
 die, because we have seen God*. And it is  
 certain, that <sup>n</sup> *Gideon* had the same Appre-  
 hension, which they grounded on the  
 Text, where <sup>o</sup> *the Lord* said unto *Moses*,  
*Thou canst not see my face; for there shall*

L 4

no

<sup>i</sup> Judg. xiii. 3.    <sup>k</sup> Judg. xiii. 16, 17, 18.    <sup>l</sup> Isai.  
 ix. 6. *The Word in the original Hebrew, which we  
 translate Secret, or Wonderful, is the same in both these  
 Texts.*    <sup>m</sup> Judg. xiii. 21, 22.    <sup>n</sup> Judg. vi. 22.  
<sup>o</sup> Exod. xxxiii. 18, 19, 20.

Serm. V.

*no man see me and live.* From whence it appears, that *Gideon* and *Manoah*, when they knew him to be this *Angel*, they looked upon him to be *Jehovah*, or true and very *God*. And therefore when *David* prayed for the Destruction of his Enemies, he expressed himself thus, <sup>p</sup> *Let them be as the chaff before the wind; and let the Angel of the Lord chase them. Let their way be dark and slippery; and let the Angel of the Lord persecute them.* And when he speaks of the Blessings conferred upon the true Servaats of *God*, he saith, <sup>q</sup> *The Angel of the Lord encampeth round about them that fear him, and delivereth them.*

When *Solomon* spoke of the Reverence, which was to be used in the Time of divine Worship, and especially in the House of *God*, he saith, <sup>r</sup> *Suffer not thy mouth to cause thy flesh to sin, neither say thou before the Angel, that it was an error. Wherefore should God be angry at thy voice, and destroy the work of thy hands?*

I shall add but one Text more out of the *Old Testament*, which is that of the Prophet

<sup>p</sup> Psal. xxxv. 5, 6.  
v. 6.

<sup>q</sup> Psal. xxxiv. 7.

<sup>r</sup> Eccles.  
I



Prophet *Malachi*, who speaking of the Ma-  
 nifestation of *Christ Jesus* in the Flesh, as  
 then drawing near, saith, <sup>s</sup> *Behold, I will*  
*send my Messenger, or John the Baptist, as*  
 it is <sup>t</sup> fully explained by three *Evangelists,*  
*and the Lord, or Jehovah whom ye seek,*  
*shall suddenly come to his temple, even the*  
*Messenger, or as it is in the Hebrew, the An-*  
*gel of the covenant, or as St. Paul calls him*  
*"Jesus the Mediator of the new covenant,*  
*whom ye delight in. Behold he shall come,*  
*saith the Lord of hosts.* Here this *Angel* of  
 the Covenant is expressly called *Jehovah,*  
 whom the *Jews* did seek, and therefore it  
 is a full Evidence, that he was true and  
 very God.

And that this was the Opinion of the  
*antient Jews,* appears from several Passages  
 in the *Apocrypha,* where they not only  
 make Mention of Angels in general, but  
 of this most eminent *Angel* in particular.  
 When *Shadrack, Meshack, and Abednego* <sup>\*</sup>  
 were cast into the fiery Furnace, *Nebuchad-*  
*nezzar the king* spake with Astonishment,  
*Behold,*

<sup>\*</sup> Mal. iii. 1.    <sup>t</sup> Matth. xi. 10. Mark i. 1, 2. Luke  
 i. 76, and vii. 27.    <sup>u</sup> Heb. xii. 24.    <sup>x</sup> Dan. iii. 25.

*Serm. V.* *Behold, I see four men walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God; which is <sup>y</sup> thus explained in The Song of the three holy Children. But the Angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven: And made the midst of the furnace, as if it had been a moist whistling wind, so that the fire touched them not at all, neither hurt, nor troubled them. When Tobit sent his Son Tobias into Media, he <sup>z</sup> prayed for him in these Words, God, who dwelleth in heaven, prosper your journey; and the Angel of God keep you company. And <sup>a</sup> he pacified his Wife, saying, He shall return in safety. For the good Angel will keep him company, and his journey shall be prosperous. And Baruch <sup>b</sup> adviseth the Captives in Babylon to say in their Hearts, O Lord, we must worship thee, adding this Reason to enforce it, For my Angel is with you; and I my self caring for your souls. All this cannot be spoken of the Angels in general, to whom <sup>c</sup> God gives the Charge of his Servants,*

to

<sup>y</sup> Dan. iii. 26.      <sup>z</sup> Tobit v. 16.      <sup>a</sup> Tobit v. 20, 21.      <sup>b</sup> Baruch vi. 6, 7.      <sup>c</sup> Psal. xci. 11, 12. Matth. iv. 11. Luke iv. 10, 11.

to keep them in all their ways, and to bear Serm. V.  
 them in their hands, lest they dash their feet  
 against a stone; and <sup>d</sup> who are ministring  
 spirits, sent forth to minister unto them, who  
 shall be heirs of salvation. But it may be  
 truly applied to that one Being, who in the  
 Wisdom of Solomon is <sup>e</sup> said to be the bright-  
 ness of everlasting light, the unspotted mirror  
 of the power of God, and the image of his  
 goodness, who being but one can do all things.  
 And who is <sup>f</sup> more fully described by St.  
 Paul, as the Son of God, the brightness of  
 his glory, and the express image of his per-  
 son, who upholds all things by the word of his  
 power. Who was made so much better than  
 all the rest of the angels, as he hath by inhe-  
 ritage obtained a more excellent name than  
 they. For unto which of the angels said he  
 at any time, Thou art my Son, this day  
 have I begotten thee. And again, I will be  
 to him a Father, and he shall be to me a  
 Son. And again, when he bringeth in the  
 first begotten into the world, he saith, And  
 let all the angels of God worship him. These  
 Words are supposed by many to be taken  
 from

<sup>d</sup> Heb. i. 14.      <sup>e</sup> Wisd. vii. 16.      <sup>f</sup> Heb. i. 3,  
 &c. See Dr. Knight's Lectures, Sermon II. Page 39, &c.



Serm. V. from <sup>z</sup> that of the *Psalmist*, *Worship him all ye gods.* But they rather refer to the Song of *Moses* in *Deuteronomy*, as translated by the most antient *Jews* in the Edition of the *Septuagint*. And by whatsoever Authority they were added to the *Greek*, they are confirmed by the Authority of *St. Paul*, who quotes them in Company with other Passages of the *Old Testament*; and they are an infallible Key to the Knowledge of the *God*, who is here spoken of.

The <sup>h</sup> Place of the Song, in which the Words are found, is read thus according to the *Hebrew*. *Rejoice, O ye nations, with his people; for he will avenge the blood of his servants.* But according to the *Septuagint*, the Verse begins with the following Words, *Rejoice, O ye heavens with him; and let all the angels of God worship him, Rejoice, O ye nations, with his people.* The Text is proper, as it is thus rendered, and agrees with other Places of *Scripture*, where Heaven and Earth are exhorted to rejoice in View of the Judgments of *God* on the Wicked. <sup>i</sup> *Let the heavens rejoice, saith the Psalmist,*

<sup>z</sup> Psal. xcvi. 7.  
xcvi. 11, 13.

<sup>h</sup> Deut. xxxii. 43.

<sup>i</sup> Psal.

*Pfalmist, and let the earth be glad before the Lord. For he cometh, for he cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth.* Now he, who receives Worship upon this Account, speaks thus of himself, <sup>k</sup> *See now, that I, even I, am he, and there is no god with me. I kill, and I make alive, I wound, and I heal, and there is none, that can deliver out of my hand.* That this is the Language of the great God, is evident of itself. That *Christ* spoke it, is evident, as it is quoted in the Epistle to the *Hebrews*, where he, who promises this Deliverance to the Church, is the same, who is praised or worshipped by the Angels in the Prospect of Performing it. And as the Words of *Christ* thus spoken are infallibly true; therefore he is really one with the true God.

Before I part with this Passage of *St. Paul*, I cannot but observe, how vastly in other Respects he gives to the *Son of God* a Preference beyond all the other Angels, in this Manner. <sup>1</sup> *To which of the Angels said he at any time,* <sup>m</sup> *Sit thou on my right hand,*  
*until*

<sup>k</sup> Deut. xxxii. 39, 40.  
 cx. i.

<sup>1</sup> Heb. i. 13.

<sup>m</sup> Psal.

Serm. V. *until I make thine enemies thy footstool. And*  
<sup>n</sup> *of the angels he saith, ° Who maketh his*  
*angels spirits, and his ministers a flaming*  
*fire. But unto the Son he saith, <sup>p</sup> Thy throne,*  
*O God, is for ever and ever; a scepter of*  
*righteousness is the scepter of thy kingdom.*  
*Thou hast loved righteousness and hated iniqui-*  
*ty, therefore God, even thy God, hath anoint-*  
*ed thee with the oil of gladness above thy fel-*  
*lows. And <sup>q</sup> thou, Lord, in the beginning*  
*hast laid the foundations of the earth, and*  
*the heavens are the work of thy hand. <sup>r</sup> They*  
*shall perish, but thou remainest; and they*  
*all shall wax old, as doth a garment. And*  
*as a vesture shalt thou fold them up, and they*  
*shall be changed; but thou art the same, and*  
*thy years shall not fail. Certainly, there*  
*can be no one (as one would think) who*  
*considers all these Passages, how the Apostle*  
*exalts the Son of God above all other An-*  
*gels, applies these Texts of Scripture to*  
*him, where he is called God, and Lord, or*  
*Jehovah, ascribes the Creation of the World*  
*to him, and speaks of his Kingdom and*  
 himself

<sup>n</sup> Heb. i. 7, 8, 9, 10, 11, 12.

<sup>o</sup> Psal. civ. 4.

<sup>p</sup> Psal. xlv. 6, 7.

<sup>q</sup> Psal. cii. 25.

<sup>r</sup> Psal. cii.

26, 27.



himself as eternal and unchangeable; I <sup>Serm. V.</sup> say, that no one can think of these things, but he must acknowledge, that the Person spoken of must be true and *very God* in the highest and strictest Sense of the Words.

And that the *Jews* had a Notion of a divine Person, who appeared in the Shape of an *Angel*, is evident from the Names, which they gave to such as appeared. Thus <sup>s</sup> *the great prince, who stands up for the children of God*, or <sup>t</sup> *the Arch-angel*, is called <sup>u</sup> *Michael* in the *Old and New Testament*, that is, *Who is like unto God?* The *Angel*, who brought the Message to the *Virgin Mary*, is called <sup>x</sup> *Gabriel*, or *God prevaieth*. And in the *Apocrypha*, we find <sup>y</sup> Mention made of *Raphael*, or *God healeth*, and <sup>z</sup> *Uriel*, or *God is my Light*. So that they always gave him something of a divine Title, as not knowing but he might really be a divine Person.

From

<sup>s</sup> Dan. xii. 1.    <sup>t</sup> Jude, Verse 9.    <sup>u</sup> Dan. x. 13, 21, and Chap. xii. 1. Jude, Verse 9. Rev. xii. 7.  
<sup>x</sup> Dan. viii. 16, and Chap. ix. 21. Luke i. 19, 26.  
<sup>y</sup> Tobit iii. 17, and v. 4, and viii. 2, and ix. 1, 5, and xii. 15.    <sup>z</sup> 2 Esdras i. 20.

Serm. V.

From the Worship paid to this *Angel* under the *Old Testament*, which he sometimes required, and never refused from those, who knew him, it is plain, that the *Jews* could not look upon him as a created Being like other Angels. And as he was a Messenger sent, so he could not be the Person, who sent him, but another Person in the *undivided Trinity*, even that *Lord*, or <sup>a</sup> *Jehovah*, who was to take our Nature upon him, to come to his Temple, and the Messenger of the Covenant, whom the *Jews* expected. Though the *Jews* were addicted to the Idolatry of the *Canaanites*, and the neighbouring Nations, yet we never find that they worshipped created Angels, but <sup>b</sup> rather the contrary. *Maimonides* hath a long Discourse <sup>c</sup> on this Subject, where he saith, *That to pray to an Angel, or adore him for any Power proper to himself, or for that which is expressed in his Name, this is forbidden in the first Commandment, Thou shalt have no other gods but me, And he might have added the Words of Moses, <sup>d</sup> Thou shalt worship the*  
*Lord*

<sup>a</sup> Mal. iii. 1. <sup>b</sup> See Tobit, Chap. xii. <sup>c</sup> De fundamentis, lib. 2. cap. 28. <sup>d</sup> Deut. vi. 13, and x. 20.

Lord thy God, and him only shalt thou serve; Serm. V.  
 and that of *Isaiab*, <sup>e</sup> *I am the Lord, that is*  
*my name; and my glory will I not give to*  
*another.* He saith, that *this is also the Opi-*  
*nion of another eminent Rabbi:* He adds,  
*All Kinds of Mercy flow from God alone.*  
*And there is no Being but God, who can*  
*shew absolute Mercy.* For, saith he, it can-  
 not be expected but from him, in whom there  
 are these four Conditions; First, That he is  
 unchangeable; Secondly, That he needs not  
 the Help of any other; Thirdly, That he is  
 able either to shew Mercy, or execute Ven-  
 geance; And, Lastly, That nothing can hin-  
 der him from doing what he pleaseth. And  
 having proved these Particulars, he adds,  
 Since then there is no one but God, in whom  
 all these four Conditions are found; it is  
 certain, that Mercy is not to be asked, nor  
 expected, but from God, according to the  
 Saying of *Moses*, <sup>f</sup> See now, that I, even I,  
 am he. And therefore, saith he, *We ought*  
*to pray to him alone, and not to another.*  
*For how shall any one pray to him, from*  
*whom he cannot obtain, what he prays for?*  
 This exactly agrees with the Words of St.

M

Paul,

<sup>e</sup> *Isai.* xlii. 8, and xlviii. 11.

<sup>f</sup> *Deut.* xxxii. 39.



Serm. V.

*Paul, <sup>g</sup> Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things, which he hath not seen, vainly puffed up in his fleshly mind. And he tells us, that it is an Affront to Christ Jesus himself. It is the not holding of him for the head, from which all the body, by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. And it is as expressly contrary to <sup>h</sup> the Behaviour of the Angel, who shewed to St. John a Part of the Revelations. For, saith he, I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the Angel, who shewed me these things. Then said he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them who keep the sayings of this book, Worship God. Or <sup>i</sup> in another Place, Worship God; for the testimony of Jesus is the Spirit of prophesy. Or the Spirit of Prophecy testifies of Jesus as the Object of our Worship.*

It

<sup>g</sup> Colof. ii. 18, 19.  
xix. 10.

<sup>h</sup> Rev. xxii. 8, 9.

<sup>i</sup> Rev.

It is therefore very strange, that so eminent a Divine as <sup>k</sup> the late Dr. *Clarke* should deny, that divine Worship or Adoration ought to be paid to the *Son of God*. This is a Step beyond what most of the *Arians* or *Socinians* are willing to go. But it is natural to fall from one Error to another, and especially from Errors in Doctrine, to Errors in Practice. It is strange, that so learned a Man did not consider all the Instances of divine Adoration paid to him, as a Messenger sent from *God the Father*, which I have already mentioned. And it is as strange, that a Divine of the Church of *England* should oppose her Practice in our *Litany*, our *Te Deum*, and several of our *Collects*. If *God the Father*, when <sup>1</sup> he brought his only begotten Son into the world, said, *And let all the angels of God worship him*; there is no Reason for Men, for whose Sake he came thither, to refuse him the Honour. *St. Stephen* prayed, saying, <sup>m</sup> *Lord Jesus, receive my spirit*. *St. Paul* prayed for the *Corinthians*, that <sup>n</sup> *The grace of our*

M 2

Lord

<sup>k</sup> See Dr. Waterland's *Answer to Dr. Clarke's Exposition on the Church Catechism*. <sup>1</sup> Heb. i. 6. <sup>m</sup> Acts vii. 59, 60. <sup>n</sup> 2 Cor. xiii. 14.

Serm. V.

*Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost might be with them. And St. John prayed, saying, ° Come, Lord Jesus, come quickly: And no doubt, but these things were written for our Example. When Ananias exhorted St. Paul to <sup>p</sup> be baptized, and wash away his sins, calling on the name of the Lord, he meant calling on <sup>q</sup> the Lord Jesus, who appeared unto him in the way that he came, as he himself explains it. St. Paul himself argues in the same Manner, <sup>r</sup> If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. But how shall they call on him in whom they have not believed. The Force of his Argument is this. If we are Christians, or hope to be saved by Christ, we must believe in him and confess him; and if we do this, we must call upon his Name, or pray to him. It is easy to quote a great Variety out of*

private

° Rev. xxii. 20, 21.      <sup>p</sup> Acts xxii. 16.      <sup>q</sup> Acts ix. 17.      <sup>r</sup> Rom. x. 9, 10, 11, 12, 13, 14.



private primitive Fathers, where this Duty <sup>Serm. V.</sup> is pressed upon us. But I rather chose some Testimonies from whole Churches. In the Confession, which we call the *Nicene Creed*, we say, that the *Holy Ghost is worshipped and glorified together with the Father and the Son*. When the whole <sup>s</sup> Church of *Smyrna* wrote an Epistle to the Church of *Philomilium* concerning the Martyrdom of *Polycarp*, they say, *We can never forsake Christ, who died for the salvation of the whole World, and we can worship no other. For we worship Christ as the Son of God, and we love the Martyrs as Disciples and Followers of the Lord*. And even <sup>t</sup> the Council of *Ariminum* writes to *Constantius*, that they shall pour out together with the People their accustomed Prayers to God the Father Almighty, and to our Lord and Saviour *Jesus Christ his only begotten Son, for the prosperous State of the Roman Empire*. But we have a greater Testimony than all these, even that of *Jesus Christ himself*, who saith, <sup>u</sup> *The Father judgeth no man; but hath committed all judgment to*

M 3

the

<sup>s</sup> Eusebii *Hist. Eccles. lib. 4. cap. 15.*

*Hist. Eccles. lib. 2. cap. 37.*

<sup>t</sup> Socratis

<sup>u</sup> John v. 22, 23.

Serm. V. *the Son; That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father, that sent him.* So that if we ought to pray to the *Father*, we ought also to pray to the *Son*, lest our Neglect of the one should be interpreted as a Disrespect to both. And if we believe, that our *blessed Saviour* shall come to be our *Judge*; it is most absurd, that we should scruple to say, *Christ, have mercy upon us*, or refuse to pray him to help us his *Servants*, whom he hath redeemed with his *precious Blood*, or make us to be numbred with his *Saints in Glory everlasting*. And therefore to conclude; as we are taught to believe, that *the Son* and *the Holy Ghost* is very and true *God*, coeternal, coequal, and of one Substance with the *Father*; so let us learn always and upon all Occasions to ascribe unto each of these three Persons all Honour and Glory, Might, Majesty and Dominion, Worship, Praise, Love and Adoration both now and for evermore. *Amen.*

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# SERMON VI.

Preached *May 1, 1740.*

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I JOHN v. 7.

*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.*

**I**N the last Sermon I endeavoured to Serm.VI. prove the Divinity of the second Person in the ever blessed Trinity, as he was the *Angel*, who appeared to the Patriarchs, and others in the Time of the *Jewish* Law. I shall now endeavour to prove the same from the Name, by which he is called in the Text, which is *The Word*.

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That



That this Name signifies a divine Person, is plain, from what the same *Apostle* writes in <sup>a</sup> the first Verses of his Gospel, where he saith, *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made, which was made.* And that by this Expression he means *Christ Jesus* himself and no other, is as evident, from what he <sup>b</sup> afterwards adds, *And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* Thus <sup>c</sup> in the Revelations he calls him *The faithful and true*; and adds, that he was clothed with a vesture dipped in blood, and his name is called *The Word of God.* St. Paul describes him <sup>d</sup> as omniscient in these Words, *The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.* Neither

is

<sup>a</sup> John i. 1, 2, 3.      <sup>b</sup> John i. 14.      <sup>c</sup> Rev. xix.  
 11, 12, 13, 14, 15, 16.      <sup>d</sup> Heb. iv. 12, 13.

*is there any creature, that is not manifest in* <sup>Serm. VI.</sup>  
*his sight; but all things are naked and open-*  
*ed unto the eyes of him, with whom we have*  
*to do. And St. Peter describes him as the*  
*Creator of the World in the same Manner,*  
*° By the Word of God the heavens were of*  
*old, and the earth standing out of the water,*  
*and in the water. And by the same Word,*  
*the World, that then was, being overflowed*  
*with water, perished.*

This is exactly agreeable to the Scriptures  
of the *Old Testament*. *David* speaks to *God*  
the Father, <sup>f</sup> saying, *I will worship toward*  
*thy holy temple, and praise thy name; because*  
*thou hast magnified thy name and thy Word*  
*above all things. And like St. John and*  
*St. Peter* he <sup>g</sup> ascribes to him the Creation  
of the World, saying, *By the Word of the*  
*Lord were the heavens made; and all the*  
*host of them by the breath of his mouth. The*  
*Texts, which we render* <sup>h</sup> *Enquire at the*  
*Word of the Lord, are more properly in*  
*Hebrew thus, Consult the Word of the Lord.*  
In the Time of *Samuel* it is said, <sup>i</sup> *That the*  

*Word*

<sup>°</sup> 2 Pet. iii. 5, 6.    <sup>f</sup> Psal. cxxxviii. 1, 2.    <sup>g</sup> Psal.  
xxxiv. 6.    <sup>h</sup> 1 Kings xxii. 5, 2 Chron. xviii. 4.  
<sup>i</sup> 1 Sam. iii. 1.

Serm. VI.

*Word of the Lord was precious in those days;* which is thus explained, *There was no open Vision of his divine Majesty, as it was frequently recorded to have been before. And when Samuel went to Eli, it is said, <sup>k</sup> Thus did he, before he knew the Lord, and before the Word of the Lord was revealed unto him;* which frequently happened afterward, as it is said, <sup>l</sup> *The Lord appeared again in Shiloh; for the Lord revealed himself to Samuel in Shiloh by the Word of the Lord.* Or one divine Person was manifested by the actual Appearance of another. Thus the *Word of the Lord came unto <sup>m</sup> Samuel, <sup>n</sup> to Nathan, <sup>o</sup> to Shemaiah, and <sup>p</sup> generally to all the Prophets, saying unto them, or telling them, what was fit for them to know themselves, or reveal unto others. And <sup>q</sup> it came expressly to Ezekiel, when he saw the glorious Majesty of God surrounded by the Cherubims. It is said of Abraham, <sup>r</sup> that the Lord proved the Sincerity of his Faith and*

<sup>k</sup> 1 Sam. iii. 7.      <sup>l</sup> 1 Sam. iii. 21.      <sup>m</sup> 1 Sam. xv. 10.      <sup>n</sup> 2 Sam. vii. 4.      1 Chron. xvii. 3.  
<sup>o</sup> 1 Kings xii. 22.      <sup>p</sup> Gen. xv. 1, 4.      2 Sam. 24, 11, and in above an hundred other Places, which may be seen in any common Concordance.      <sup>q</sup> Ezek. i. 3.  
<sup>r</sup> Gen. xxii. 1, to 20.



and Obedience by that great Affliction in Serm. VI.  
 Commanding him to offer up his only Son ;  
 which is, as the *Jews* explain it, <sup>s</sup> *The*  
*Word of the Lord tried Abraham.* Abra-  
 ham said, <sup>t</sup> *The Word of the Lord shall pre-*  
*pare me a Sheep.* Abraham prayed, <sup>u</sup> *in*  
*the Name of the Word of the Lord.* St.  
 Paul saith on this Occasion, <sup>x</sup> *that when*  
*God made this promise to Abraham, because*  
*he could swear by no greater, he swore by*  
*himself, Saying, Surely blessing I will bless*  
*thee.* And the <sup>y</sup> *Chaldee Paraphrast* saith,  
*The Lord said, I have sworn by my Word,*  
*that he would bless Abraham,* <sup>z</sup> *because he*  
*had obeyed his Word.* And in the same  
 Manner, <sup>a</sup> *When Joseph was sold for a bond*  
*servant, whose feet they hurt in the stocks,*  
*and the iron entered into his soul, it is ex-*  
*pressly said in the Text, That the Word of*  
*the Lord tried him.* And of other Deli-  
 verances, which God is pleased in general  
 to

<sup>s</sup> Gen. xxii. 1. J. *Note, that in this and the follow-*  
*ing Quotations the Letter H signifies the Hierusalem*  
*Targum, the Letter J that of Jonathan, and the Letter*  
*O that of Onkelos.* <sup>t</sup> Gen. xxii. 8. J. <sup>u</sup> Gen.  
 xxii. 14. H. <sup>x</sup> Heb. vi. 13, 14. <sup>y</sup> Gen. xxii.  
 16. O. <sup>z</sup> Gen. xxii. 18. J. <sup>a</sup> Psal. cv. 17,  
 18, 19.

**Serm. VI.** to give to his People, it is said, <sup>b</sup> *He sent his Word and healed them; and delivered them from their destructions.* I might mention several other Texts of *Scripture*, which, I think, are best explained after the same Manner; but I shall omit them, because these are sufficient. I shall only add, that as a Plurality of Persons is clearly expressed <sup>c</sup> at the Destruction of *Sodom and Gomorrah*, and each of these is called by the sacred Name *Jehovah*, when *the Lord rained upon these Cities brimstone and fire from the Lord out of heaven*; so the *Hierusalem Targum* saith, that it came *from the Word of the Lord*. *Onkelos* saith, *It came from the Presence of the Lord*; and *Jonathan* adds, that it came *from the Presence of the Word of the Lord*.

That this was the Opinion of the antient *Jews* concerning the divine *Logos* or *Word*, will appear from several Passages in the *Apocrypha*. *David* saith, <sup>d</sup> *By the Word of the Lord were the heavens made*; and <sup>e</sup> the Son of *Syrach* saith, *By his Word all things*

<sup>b</sup> Psal. cvii. 20.

<sup>c</sup> Gen. xix. 24.

<sup>d</sup> Psal.

xxxiii. 6.

<sup>e</sup> Ecclus. xliii. 26.

*things consist.* The Lord <sup>f</sup> ascribes to him- Serm. VI.  
 self the Destruction of the First-born in  
 Egypt. And <sup>g</sup> Moses said, *Thus saith the*  
*Lord, At midnight will I go out into the*  
*midst of Egypt. And all the first-born in*  
*the land of Egypt shall die; which is thus*  
*explained in <sup>h</sup> the Wisdom of Solomon.*  
*While all things were in quiet silence, and*  
*that night was in the midst of her swift*  
*course: Thy Almighty Word leaped down*  
*from heaven out of thy royal throne, and*  
*brought thy unfeigned commandment as a*  
*sharp sword; and standing up filled all*  
*things with death, and it touched the hea-*  
*vens, but it stood upon the earth. Then sud-*  
*denly visions of horrible dreams touched them*  
*fore, and terrors came upon them unlooked*  
*for.* Here he is described as Almighty,  
 and as in Heaven and Earth at the same  
 Time, which is more than can be affirmed  
 of any created Being; and as one so dif-  
 ferent from the Words spoken by God, that  
 he puts in Execution the things, which  
 God hath spoken. The Lord <sup>i</sup> ascribes to  
 himself

<sup>f</sup> Exod. xi. 1, 9. Exod. xii. 1, 2, 12, 13, 14, 29.

<sup>g</sup> Exod. xi. 4, 5. Exod. xii. 23. <sup>h</sup> Wisd. xviii. 14,

15, 16. <sup>i</sup> Gen. xvi. 14.



Serm. VI.

himself the Raining down of *Manna* for the Use of the *Israelites* in the *Wilderness*. But the same *Author* <sup>k</sup> tells us, that even then *was it altered into all fashions, and was obedient unto God's grace, which nourisheth all things, according to the desire of them that had need.* That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits, which nourisheth man; but that it is thy *Word*, which preserveth them, that put their trust in thee. The Lord <sup>l</sup> oftentimes ascribes to himself the Deliverance of the *Israelites* out of *Babylon*: And yet the Prophet *Baruch* <sup>m</sup> exhorts them thus, *Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the east unto the west by the Word of the holy one, rejoicing in the remembrance of God.*

If we look into the Writings of *Philo the Jew*, and the *Chaldee Paraphrasts*, we shall find there innumerable Testimonies of this *Logos*, or *Word*, as a divine Person; and more particularly as the Angel, who appeared

<sup>k</sup> Wisd. xvi. 24, 25, 26.  
Jer. xxix. 10, 11.

<sup>l</sup> Jer. xxv. 12, 13.

<sup>m</sup> Baruch v. 5.

peared unto the Patriarchs and Prophets, as *Serm. VI.*  
*Jehovah*, or the *Lord*. Of which I have  
 given a more particular Account in the last  
 Sermon, and shall now repeat them in their  
 Order.

*Philo the Jew* tells us, <sup>n</sup> that it was the  
*Angel*, that is (as he explains it) the *Word*  
 of *God*, who appeared to *Hagar* in the  
 Wilderness. And <sup>o</sup> one of the *Chaldee* Pa-  
 raphrasts saith, *She confessed before the Lord*  
*Jehovah, whose Word had spoken unto her.*  
 And another saith, <sup>p</sup> *She confessed and pray-*  
*ed to the Word of the Lord, who had ap-*  
*peared unto her.* And <sup>q</sup> where the *Scripture*  
 saith, that *God was with the Lad*, two of  
 them expound it thus, *The Word of the Lord*  
*was his Support or Assistance.*

*Philo* saith, <sup>r</sup> that *this divine and holy*  
*Word,*

<sup>n</sup> De Cherubim, p. 83. C. De Profugis, p. 352. C.  
 De Somniis, p. 466. B. <sup>o</sup> Gen. vi. 13. J. <sup>p</sup> Gen.  
 xvi. 13. H. <sup>q</sup> Gen. xvi. 20. J and O. It may be  
 here observed, that all the Objections against the Authority  
 of the *Chaldee* Paraphrasts in this Case are fully answer-  
 ed by *Stephanus Rittangelius* in his Book called *Libra*  
*Veritatis*, against one whom he calls *Irenopola*, printed  
 1698, and by *Bishop Kidder*, in the Preface to the third  
 Part of his Demonstration of the Messiah. <sup>r</sup> De  
 Somniis, p. 461. A, D, E.

Serm. VI.

*Word, as a King, commands some things to be done by some, he teaches others as a Master, he counsels others with excellent Sentences, and he communicates his Secrets to others as to Friends. And among other Instances he saith, that this Word first commanded Abraham to offer up his Son Isaac, and afterward restrained him from his Purpose. And the Jerusalem Targum adds, <sup>s</sup> that when Abraham found the Ram, and offered it up for a Sacrifice, he prayed unto the Word of the Lord, saying among many other things, Thou, O Lord, didst speak unto me, that I should offer up my Son. I shall farther observe, that as the Paraphrasts here, and in other Places, mention God as swearing by himself; so it is plain, that they supposed the Word to be God in the highest and strictest Sense. Thus the Word of the Lord*  
is

<sup>s</sup> Gen. xxii. 16, 17, 18. H.    <sup>t</sup> Gen. xxii. 16. O. Exod. vi. 8. O. Num. xiv. 30. O. Gen. xxii. 16. J. Exod. vi. 8. J. Exod. xv. 12. H. Exod. xxxii. 13. J. Num. xiv. 30, 35. J. Jos. v. 6. Cant. ii. 12, 17. Isai. xlv. 23. Isai. liv. 9, twice, Isai. lxiii. 1, 17. Jer. xxii. 5. Jer. xlix. 13. Jer. li. 14. Ezek. xvi. 8. Ezek. xx. 5, twice. Ezek. xx. 6, 15, 23, 28, 42. Ezek. xxxvi. 7. Ezek. xlv. 12. Ezek. xlvii. 14. Amos iv. 2. Amos vi. 8.



is <sup>a</sup> sometimes said to swear in the same Serm. VI.  
Manner as *God* himself. And as *Moses* com-  
manded the *Israelites*, <sup>x</sup> saying, *Thou shalt*  
*fear the Lord thy God, and serve him, and*  
*swear by his name*; so in the Paraphrasts  
Men are <sup>y</sup> often said to swear by the *Word*  
of the *Lord*, whose Name is expressed in  
the Original; which plainly shews, that  
they supposed the *Word* of the *Lord*  
and his Name or Essence to be the same  
thing.

When *Isaac* went to *Gerar*, this *Angel*,  
or *God* himself spake to him thus, <sup>z</sup> *I will*  
*give thee all these countries, and I will per-*  
*form the oath, which I sware unto Abraham*  
*thy father*. So that it appears from the  
Text, that he who appeared unto *Isaac*,  
was the same, who sware to *Abraham*. But

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<sup>a</sup> Exod. xvii. 16. J. Deut. xxxi. 7. J. Eccles. vi.  
6. Compare these Texts with the Original in Exod. vi.  
8. Num. xiv. 30. Deut. xxvi. 3, and Deut. xxxi. 7.

<sup>x</sup> Deut. vi. 13, and Deut. x. 20. <sup>y</sup> Gen. xxi. 23,  
24, 31. O. Gen. xxiv. 3. O. Gen. xxi. 23. J. Exod.  
xx. 7. J. Deut. iv. 11. J. Deut. vi. 13. J. Josh. ii.  
12. Josh. ix. 19. Judg. xxi. 7. 1 Sam. xxiv. 22. 1 Sam.  
xxviii. 10. 1 Sam. xxx. 15. 2 Sam. xix. 7. 1 Kings  
i. 17, who is called The Lord, the God of Israel, Verse  
30. 1 Kings ii. 8, 23, 42. Psal. lxiii. 12. Cant. vi. 8.  
<sup>z</sup> Gen. xxvi. 3.

*Serm. VI.* according to the *Targums*, it was *God the Word*, <sup>a</sup> who swore all this to *Abraham*. And <sup>b</sup> in other Places they tell us, that it was the *Word*, who swore as well to *Isaac* as to *Abraham*, that he would give them the promised Land.

When *Isaac* was at *Beersheba*, *God* appeared to him, and told him, <sup>c</sup> *I am the God of Abraham thy father*. But <sup>d</sup> the *Targum* in another Place saith, that *Abraham* worshipped and prayed to the *Word* of the *Lord*. And according to *Jonathan*, <sup>e</sup> *Isaac* prayed for his Son *Jacob* with this Expression, *The Word of the Lord give thee of the dew of heaven*. And in <sup>f</sup> another Place, where *Jacob* saith, *The God of my Father hath been with me*; he translates it thus, *The Word of the God of my Father*, or, *The Word being the God of my Father*.

As to the many Appearances of *God* to *Jacob*, *Philo the Jew* tells us in several Places, that <sup>g</sup> it was the *Word*, which appeared

<sup>a</sup> Gen. xxvi. 5. O. Gen. xxvi. 3, 5. J. <sup>b</sup> Exod. vi. 8. O and J, and Exod. xxxii. 13. O and J. <sup>c</sup> Gen. xxvi. 3. <sup>d</sup> Gen. xxii. 14. J. <sup>e</sup> Gen. xxvii. 28. J. <sup>f</sup> Gen. xxxi. 5. J. <sup>g</sup> De Legis Allegoriis, lib. 2. p. 71. D, E.

peared so often to him, though he was <sup>Serm. VI.</sup> called <sup>h</sup> the *Angel*, who delivered him out of all his trouble. It was the *Word*, that appeared unto him <sup>i</sup> in *Bethel*, that <sup>k</sup> directed him, how to manage *Laban's* Flock, that <sup>l</sup> advised him to return unto the Land of his Kindred, that <sup>m</sup> appeared unto him in the Form of an *Angel*, and wrestled with him, and <sup>n</sup> changed his Name to *Israel*.

When *Jacob* was <sup>o</sup> at *Bethel*, *God* appeared unto him in the most solemn Manner on the Top of a Ladder, which reached to Heaven, as *Moses* describes it at large. *Jacob* gives <sup>p</sup> this Account of it to his Son *Joseph*, *God Almighty appeared to me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy seed after thee for an everlasting possession.* Now at the Beginning of this Story, <sup>q</sup> where the Text speaks of *Jacob's*

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cob's

<sup>h</sup> Gen. xlviii. 16. <sup>i</sup> *Lib. De Migratione Abrahami*, p. 304. E, and 305. A. <sup>k</sup> *De Somniis*, p. 460. F, G, and p. 461. A. <sup>l</sup> *De Somniis*, p. 460. G. <sup>m</sup> *De Somniis*, p. 454. E. <sup>n</sup> *De Nominum mutatione*, p. 819. C. <sup>o</sup> Gen. xxviii. 10, to the End. <sup>p</sup> Gen. xlviii. 3, 4. <sup>q</sup> Gen. xxviii. J and H.



Serm. VI. *acob's Setting out from Beersheba, to go to Haran, two of the Targums tell us of the Sun's making Haste to go down before its Time, because the Word had a Desire to speak with Jacob. And <sup>r</sup> in the Conclusion of the History, where Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, then shall the Lord be my God. Here we read in the Targum, that Jacob vowed a Vow, <sup>s</sup> saying, If the Word of the Lord will be my help, then shall the Lord be my God. Now why should the Paraphrast say, that Jacob vowed this Vow to the Word and not rather to God, but that he believed, it was the Word, who appeared unto him? And if so, then we have a full Proof of his Divinity; for he saith, <sup>t</sup> I am the God of Bethel, where thou vowedst a vow unto me.*

The second Time, when God appeared to Jacob, was <sup>u</sup> on his Return from Padan Aram; and it is expressly said in one of the Targums, that the Word of the Lord appeared to Jacob the second Time, when he was come from Padan Aram, and blessed him.

<sup>r</sup> Gen. xxviii. 21.

<sup>s</sup> Ibid.

<sup>t</sup> Gen. xxxi. 13.

<sup>u</sup> Gen. xxxv. 9. H. See also Targum J.

him. So that this *Word* was the God of Serm. VI.  
*Bethel*, and the Lord, whom Jacob took  
for his God.

When *Moses* kept the Flock of *Jethro*  
his Father-in-Law, \* *the Angel of the Lord*  
*appeared unto him in a flame of fire out of*  
*the bush, and said, I am the God of thy Fa-*  
*ther, the God of Abraham, the God of Isaac,*  
*and the God of Jacob.* Now *Philo* tells us,  
† It was the *Image of God*, which is the  
same with the *Word*, that appeared to *Moses*  
in the Bush, and particularly \* the *Word*,  
and † *God*, who called unto him at the same  
Time, and † whom *Moses* desired to see.  
Where *God* saith unto *Moses* on that Occa-  
sion, † *Certainly, I will be with thee*, the  
*Chaldee Paraphrast* saith, *My Word shall*  
*help thee.* And † *God said by his Word*, that  
he would deliver the *Israelites*. When *God*  
said, † *I will be with thy mouth*, the *Chaldee*  
saith, *My Word shall be with thy mouth.*  
When *God* made known his Name to

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*Moses.*

\* *Exod. iii. 1, &c. to the End, and Chap. iv. v. vi.*  
† *De Vita Mosis, lib. 1. p. 475. E.* \* *Philo de Som-*  
*niis, p. 461. A.* † *De Somniis, p. 461. D.* † *De*  
*Legis Allegoriis, lib. 2. p. 61. A.* *De Sacrificiis Abelis*  
*& Caini, p. 102. A, C.* † *Exod. iii. 12. O.* † *Exod.*  
*li. 25.* † *Exod. iv. 12. O.*

Serm. VI.

*Moses, <sup>f</sup> I AM THAT I AM, or I AM bath sent me unto you, the Chaldee Paraphrase saith, The Word of the Lord said unto Moses, He that said unto the World, Be thou, and it was; and who shall say unto it, Be thou, and it shall be. Here Moses asks God, and the Word answers his Question, and he that answers the Question, speaks all along of himself as true and very God. On the same Occasion God saith, <sup>g</sup> that he would deliver the Israelites out of Egypt <sup>h</sup> by his Word, and <sup>i</sup> the King should be chastised with great Plagues by his Word. Accordingly he promiseth, <sup>k</sup> that his Word should be their Aid, and <sup>l</sup> be with the Words of Moses and <sup>m</sup> Aaron. On this Occasion the Word of the Lord is <sup>n</sup> often said to speak unto them, and <sup>o</sup> to send a Plague upon the Egyptians, and <sup>p</sup> afterward to heal the River of Egypt. It is said, that <sup>q</sup> the Word of the Lord fought for the Israelites against the*  
*Egypt-*

<sup>f</sup> Exod. iii. 14. H.      <sup>g</sup> Exod. ii. 23. J. Exod. iii. 8. J. Exod. iii. 17. J.      <sup>h</sup> Exod. iii. 8. J.      <sup>i</sup> Exod. iii. 19. J.      <sup>k</sup> Exod. iii. 12. J.      <sup>l</sup> Exod. iv. 12. J.      <sup>m</sup> Exod. iv. 15. J.      <sup>n</sup> Exod. x. 29. J. Exod. xiv. 15. H. Exod. xv. 2. J, and H.      <sup>o</sup> Exod. ii. 5. J.      <sup>p</sup> Exod. vii. 25. J.      <sup>q</sup> Exod. xiv. 25. J.



*Egyptians*, and <sup>r</sup> he by his *Word* took Ven-  
geance upon them, and <sup>s</sup> spared the Chil-  
dren of *Israel*. In general Terms, <sup>t</sup> the  
*Word* of the *Lord* did many Wonders and  
Miracles for them, and <sup>u</sup> prepared for them  
the Victories of their Battles, and it was  
promised, <sup>x</sup> that the *Lord* would remember  
them by his *Word* and good Compassion.  
In particular, the *Word* of the *Lord* <sup>y</sup> hard-  
ened the Heart of *Pharaoh*, <sup>z</sup> protected the  
*Israelites* over their Houses at the Eating of  
the Passover, and <sup>a</sup> killed all the First-born  
in the Land of *Egypt*. He <sup>b</sup> looked upon  
the Host of the *Egyptians*, <sup>c</sup> made the Wa-  
ters stand upon Heaps, <sup>d</sup> led the People by  
the Way of the Desert, and <sup>e</sup> shewed *Moses*  
a Tree to cast into the bitter Waters, and  
make them sweet. There the *Word* of the  
*Lord* <sup>f</sup> shewed Precepts to *Moses*, and <sup>g</sup> the  
Decree of the Sabbath; and he is mention-  
ed as the Person, who <sup>h</sup> healed the *Israelites*.

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At

- <sup>r</sup> Exod. xv. 1. H and J.      <sup>s</sup> Exod. xii. 27. J.  
<sup>t</sup> Exod. xiii. 8. J.      <sup>u</sup> Exod. xiv. 27. H.      <sup>x</sup> Exod.  
xiii. 19. H.      <sup>y</sup> Exod. xiii. 15. J.      <sup>z</sup> Exod. xii.  
23. J.      <sup>a</sup> Exod. xii. 29. J.      <sup>b</sup> Exod. xiv. 24. H.  
<sup>c</sup> Exod. xv. 8. J.      <sup>d</sup> Exod. xiii. 18. H.      <sup>e</sup> Exod.  
xv. 25. H.      <sup>f</sup> Exod. xv. 25. J.      <sup>g</sup> *Ibid.*      <sup>h</sup> Exod.  
xv. 26. H.

Serm. VI.

At this Time when they were obedient, it is said, that <sup>i</sup> they believed in the Name of the *Word* of the *Lord*; and when they were disobedient, they <sup>k</sup> transgressed the Decree of the *Word* of the *Lord*. And even *Pharaoh* is <sup>l</sup> supposed to say unto *Moses*, *Let the Word of the Lord be your Help*. When the *Lord* revealed himself, by his sacred Name at the Bush, the *Chaldee Paraphrast* saith, <sup>m</sup> *The Lord was revealed to Abraham, Isaac and Jacob, by his Word, even the Lord of Heaven*. But he adds, *I did not make known the Name of the Word of the Lord* (which was the Name *Jehovah*, as appears in the Text) *to them*. The same Author, <sup>n</sup> speaking of the Night, in which the First-born of the *Egyptians* were slain, mentions three others, which were very remarkable. *The first Night* (saith he) *the Word of the Lord appeared over the World to create it, when the World was without Form and void, and the Word of the Lord shined, and gave it Light*. *The second Night, when the Word of the Lord appeared to Abraham between his Pieces*. *The third Night,*

<sup>i</sup> Exod. xiv. 31. J.    <sup>k</sup> Exod. xiii. 17. J.    <sup>l</sup> Exod. x. 10. J.    <sup>m</sup> Exod. vi. 3. H.    <sup>n</sup> Exod. xii. 42. H.

Night, when the Word of the Lord appeared Serm. VI.  
 against the Egyptians, and slew their first-  
 born. The fourth Night, when the End of  
 the World shall be fulfilled, and the World  
 shall be dissolved. For then the King Mes-  
 siah shall go forth, and the Word of the  
 Lord shall be a Captain between him and  
 Moses. That is (if I understand it) God  
 the Father shall depute the Word, or second  
 Person to judge the World in his Stead,  
 more particularly the Jews, according to  
 the Law of Moses, and us Christians ac-  
 cording to the New Testament.

But beside these Testimonies, Philo fre-  
 quently calls this second Person ° the most  
 sacred Word, and ° the divine Word, and  
 ° the Word of God. He saith, ° that this  
 Word, even the first begotten Son, was ° the  
 Angel, who led the Israelites through the wil-  
 derness.

° De Confusione linguarum, p. 261. F, and p. 267.  
 C. De Profugis, p. 365. B. ° De Mundi opificio,  
 p. 25. D. De Legis Allegoriis, p. 77. E. Quòd Deus  
 sit immutabilis, p. 244. B. De Profugis, p. 362. G.  
 De Somniis, p. 447. F. p. 448. A. p. 449. F. p. 453.  
 D. three Times, and p. 463. F, and De Nominum mu-  
 tatione, p. 822. F. ° De Somniis, p. 449. F. De  
 Migratione Abrahami, p. 324. E. ° De Agricultu-  
 rā, p. 152. B. Exod. xxiii. ° De Agricultu-  
 rā, *ibid.*



Serm. VI.

*dernefs. That <sup>t</sup> Abraham had this Word for the Leader of his Journey, whom he calls the Angel, in whom God placed his Name, and also <sup>u</sup> the most antient Word, and the Prince of the Angels, who was within the Cloud, who gives Wisdom to virtuous Men, and punisheth others. And <sup>x</sup> this most holy Word being the Image of God appeared to Moses, and the Elders of Israel upon Mount Sinai, whom God is said at that Time <sup>y</sup> to have filled with incorporeal Powers, or to have communicated his whole Essence to him. This Word was <sup>z</sup> superior to the whole World, more antient and universal than all Creatures, and whom the Jews rejected, when they said, <sup>a</sup> Let us make a Captain, and return into Egypt, who <sup>b</sup> orders every thing good and bad, and appeared to Balaam like an Angel, and whom for that Reason he calls <sup>c</sup> the divine Angel, who guides us, and removes all Impediments, that we may walk inoffensively, rewarding*

<sup>t</sup> De Migratione Abrahami, p. 324. E, F.    <sup>u</sup> Quis rerum divinarum hæres sit? p. 397. F, G.    <sup>x</sup> De Confusione linguarum, p. 261. E.    <sup>y</sup> De Somniis, p. 447.    <sup>z</sup> De Allegoriis, lib. 2. p. 71. B.    <sup>a</sup> Num. xiv. 4.    <sup>b</sup> De Cherubim, p. 87. F, G.    <sup>c</sup> Quod Deus sit immutabilis, p. 248, G, and p. 249. A.

*rewarding the good, and punishing the evil.* Serm. VI.  
And he tells us, that <sup>d</sup> Moses, when he was  
to die, was translated by this Word.

But to be more particular yet; St. John  
saith, that <sup>e</sup> the Word was God, and in the  
Beginning with God, the <sup>f</sup> World was made by  
him, and <sup>g</sup> all things were made by him, and  
without him was not any thing made that was  
made. And St. Paul saith, that <sup>h</sup> by his Son  
God the Father also made the Worlds. Philo  
saith, <sup>i</sup> the World was created and made wholly  
by some Cause. But the Word of the Creator  
is the very Signature, from which all things  
took its Form. And the Kinds of Creatures  
were made perfect, because they were made  
according to the Image of the most perfect  
Word, formed by him, who remains always,  
and is unchangeable, even the Word of God.  
And he tells us, that <sup>k</sup> When God said, Let  
us make man, he spake as of more; and  
afterward he spake as of one, And God  
made man. For the one only God, who is  
the pure Mind, or Word, is the Maker of  
Man

<sup>d</sup> De Sacrificiis Abelis et Caini, p. 102. C, D.  
<sup>e</sup> John i. 1, 2. <sup>f</sup> John i. 10. <sup>g</sup> John i. 3. <sup>h</sup> Heb.  
i. 3. <sup>i</sup> De Profugis, p. 353. D, E. <sup>k</sup> De Pro-  
fugis, p. 360. D, E.

*Serm. VI. Man according to the Truth. And <sup>1</sup> The divine Word hath adorned all things in the World, and is a Power, which formed the World, arising from the true God, as from a Fountain. That <sup>m</sup> the Word or Wisdom of God is that, from whom all Goodness flows, and according to which every Power is made. That <sup>n</sup> the Word of God is an Instrument, by which he created the World, and is his Image or Likeness, which Moses speaks of, when he tells us, that God said, Let us make man according to the same. He saith, <sup>o</sup> You will find the Author of the World to be God, from whom it is made; and the Instrument to be the Word of God, by whom it is made. And <sup>p</sup> it is the Cause, by whom the World was made. And <sup>q</sup> God gives Gifts, using his Word as the Giver of them, by whom also he made the World. And <sup>r</sup> The invisible Word of God, is the Producer and Former of all things, who is properly referred to the Father.*

<sup>1</sup> De Mundi opificio, p. 3. G. Quòd Deus sit immutabilis, p. 244. G. <sup>m</sup> De Legis Allegoriis, p. 39. G. <sup>n</sup> Ibid. p. 60. C. <sup>o</sup> De Cherubim, p. 100. A. <sup>p</sup> De Sacrificiis Abelis et Caini, p. 102. B. <sup>q</sup> Quòd Deus sit immutabilis, p. 235. G. <sup>r</sup> Quis rerum divinarum hæres sit? p. 388. G.



ther. He saith also, <sup>s</sup> *The whole World was* Serm. VI.  
*made by the Authority of the Word, who*  
*was the Cause thereof. And <sup>t</sup> God reduced the*  
*World being without Form into a better*  
*Shape; he fashioned that, which was with-*  
*out Fashion; he formed that, which was*  
*without Qualities, and having perfected the*  
*whole World, he sealed it by his Word, the*  
*Image and Idea of himself. The Chaldee*  
*Paraphrase saith, <sup>u</sup> That the Word of the*  
*Lord said unto Moses; He who said unto*  
*the World, Be thou, and it was, And who*  
*shall say unto it, Be thou, and it shall be.*  
*And <sup>x</sup> the Word of the Lord hath stretched*  
*out the Heavens for the Habitation of his*  
*Rest. That <sup>y</sup> God hanged up the Heavens by*  
*his Word, and founded it by his Power.*  
*That <sup>z</sup> he made the Earth by his Word, and*  
*created Man upon it. That <sup>a</sup> he hath told*  
*those things which were first, and they went*  
*forth by his Word. That <sup>b</sup> he hath founded*  
*the Earth by his Word, and created Man*  
*upon it. That <sup>c</sup> the Habitation of God was*  
*from*

<sup>s</sup> De Sacrificiis Abelis et Caini, p. 102. C, D.  
<sup>t</sup> De Somniis, p. 861. F, G.      <sup>u</sup> Exod. iii. 14. H.  
<sup>x</sup> Num. xxiv. 6. H.      <sup>y</sup> Isai. xlv. 24.      <sup>z</sup> Isai. xlv.  
 12.      <sup>a</sup> Isai. xlvi. 3.      <sup>b</sup> Isai. xlviii. 13, and Jer.  
 xxvii. 4.      <sup>c</sup> Deut. xxxii. 27. עולם *The World*.

*Serm. VI.* *from the Beginning, and the World was made by his Word.* Jonathan affirms, <sup>d</sup> that the Garden of Eden was planted for the just by the Word of the Lord before the Creation of the World. And <sup>e</sup> another saith, that God created the World by his Wisdom, which is but another Expression to signify the same Person. And this he puts instead of the the Words of Moses, *In the Beginning.* And Philo means the same thing, when he calls this Word <sup>f</sup> *the Beginning, or first Emanation.*

St. Paul affirms, <sup>g</sup> that the Son of God created the Angels, and therefore he calls him *the first-born of every creature*; or (if we allow the Accent in the Greek to be misplaced) *the first bringer forth of every creature.* And his Reason is, *For by him all things were created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him.* Accordingly Philo tells us, that <sup>h</sup> *in this Word are the original Ideas*

<sup>d</sup> Gen. ii. 8.      <sup>e</sup> Gen. i. 1. H. Sept. Ἐν ἀρχῇ.

<sup>f</sup> De Confusione Linguarum, p. 267. B. Ἀρχὴ.      <sup>g</sup> Col. i. 15, 16.      <sup>h</sup> De Mundi opificio, p. 4. C, D.

*Ideas of all things, which are expressed in* Serm. VI.  
*the Works of the Creation.* He calls him  
<sup>i</sup> *the Producer of all things*; and for this  
Reason he also calls him <sup>k</sup> *the most antient*  
*Word, and the Prince of Angels.*

St. Paul saith, <sup>l</sup> *when God the Father*  
*bringeth in the first begotten into the world,*  
*he saith, And let all the angels of God wor-*  
*ship him.* St. John also calls him, <sup>m</sup> *the only*  
*begotten of the Father,* <sup>n</sup> *the only begotten*  
*Son, who is in the bosom of the Father, and*  
<sup>o</sup> *his only begotten Son.* Philo calls him, <sup>p</sup> *the*  
*Word of God, the begotten of his Father,*  
*whom he there calls The unbegotten God;*  
and <sup>q</sup> *the Word of the unbegotten,* <sup>r</sup> *the Former*  
*of all things, who is properly referred to the*  
*Father; and* <sup>s</sup> *the divine Word, and his first*  
*begotten, who is the High Priest in the World,*  
and so must be both God and Man in one  
Person. He saith also, <sup>t</sup> *If no one is worthy*  
*to be called the Son of God; yet do thou en-*  
*deavour*

<sup>i</sup> Quis rerum divinarum hæres sit? p. 388. G.  
<sup>k</sup> Ibid. p. 397. G.    <sup>l</sup> Heb. i. 6.    <sup>m</sup> John i. 14.  
<sup>n</sup> John i. 18.    <sup>o</sup> John iii. 16.    <sup>p</sup> De Legis Alle-  
goriis, p. 76. B.    <sup>q</sup> De Sacrificiis Abelis et Caini, p.  
109. C, D, E.    <sup>r</sup> Quis rerum divinarum hæres sit?  
p. 388. G.    <sup>s</sup> De Somniis, p. 463. G.    <sup>t</sup> De  
Confusione Linguarum, p. 267. B.



Serm. VI. *deavour to be adorned like his first begotten Word, the most antient Angel, the Angel of diverse Names, who is called the Beginning, the Name and the Word of God, and Man made after his Image, or God made Man, and the Seer of Israel. And he so far agrees with our Creeds, that he never ascribes the Title of Begotten to the Holy Ghost.*

St. Paul saith also of the Son of God, that he is <sup>u</sup> *the brightness of his Fathers glory*, and the <sup>x</sup> *Character, or express Image of his Person*. Philo also saith, that <sup>y</sup> *the eternal Word is the Character or express Image of the invisible God*, and useth the same Expression with St. Paul. He saith, <sup>z</sup> *that the Word of God is like to no sensible thing, but the very Image of God, the most antient of all intelligible things, and the nearest to the supream Being; because there is no Medium between him and that true Being, or They both are one. And <sup>a</sup> that the Word of God is the Image of him, that dwells in Heaven. And <sup>b</sup> as Men see the refracted Beams of the*  
Sun,

<sup>u</sup> Heb. i. 3.      <sup>x</sup> Χαρακτήρ.      <sup>y</sup> De Plantatione Noë, p. 169. C.      <sup>z</sup> De Profugis, p. 363. D.  
<sup>a</sup> De Somniis, p. 446. F.      <sup>b</sup> De Somniis, p. 446. F.

*Sun, particularly in the Moon, who cannot see the Sun itself; so the Word of God, his Image and Messenger is seen as he himself. Do you not see Hagar speaking thus to this Angel, Art not thou that God who beheld me? God said, Thou hast seen his Image like me myself. Thus all things are supported, that they may stand upon a solid Foundation, even my powerful Word, which is instead of me my self. And again, 'The more perfect and pure Understanding of Man, which soars above all created Beings, and manifestly views the uncreated Essence, that it may comprehend him in himself, and in his Image, that is, his Word. Thus Moses saith, Shew me thy self, that I may see thee clearly, For I would not, that thou shouldest shew thy self to me by the Heavens, Earth, Air, or any thing created; neither would I behold thy Likeness in any other thing, as in a Glass, but in thy self being God. For the Appearances, which are in Creatures, are scattered; but those which are in the uncreated, remain firm, stable, and eternal. So that he looks upon this Image, not as a Creature;*

O

ture;

\* De Legis Allegoriis, p. 60. G, and p. 61. A,

Serm. VI. *ture; but as God himself, firm, stable, and eternal.*

*Moses said, <sup>d</sup> that God created man after his own image, and in the image of God created he him. Philo saith, <sup>e</sup> The Word of God is his Image or Likeness, which Moses speaks of, when he tells us, That God said, Let us make Man according to the same. And <sup>f</sup> Our gracious God hath given this excellent Favour to Mankind, that he should be nearly related to his Word, according to whom, as the chief Pattern, the Mind of Man was made. The Chaldee Paraphrasts tell us, that <sup>g</sup> The Word of the Lord created Man in his own Likeness, in a Likeness from before the Lord he created him. And <sup>h</sup> because he said, and the World was created by his Word, therefore pray before your Father, who is in Heaven. And <sup>i</sup> Man lives by every thing, which is created by the Word of the Lord. And <sup>k</sup> they blame the Israelites, because they forgot the Word of the Lord, who made them of so many different Parts. They tell us, <sup>l</sup> that the Garden of Eden was planted*

<sup>d</sup> Gen. i. 26, 27.

<sup>e</sup> De Legis Allegoriis, p. 60.

C. <sup>f</sup> De Execratione, p. 725. B, C. <sup>g</sup> Gen. i.

27. H. <sup>h</sup> Gen. xxi. 33. H. <sup>i</sup> Deut. viii. 3. J.

<sup>k</sup> Deut. xxxii. 18. J. <sup>l</sup> Gen. ii. 8. J.



*planted by the Word of the Lord before the* Serm. VI.  
*Creation of the World.* And <sup>m</sup> where God  
 said, *Behold the Man is become like one of us,*  
*the Hierusalem Paraphrase hath it, And the*  
*Word of the Lord said, Behold, Adam,*  
*whom I have created, is the only begotten in*  
*my Age, even as I am the only begotten in*  
*the highest Heavens.* Here we may observe,  
 First, That the *Word* of the Lord spoke;  
 and after that <sup>n</sup> the *Word* of the Lord called  
 to *Adam* and *Eve*. And <sup>o</sup> they heard the  
*Voice of the Word of the Lord walking in*  
*the Garden.* And <sup>p</sup> *Adam said, I heard*

O 2

*the*

<sup>m</sup> Gen. iii. 22. H.      <sup>n</sup> Gen. iii. 9. H.      <sup>o</sup> Gen.  
 iii. 8. O and J.      <sup>p</sup> Gen. iii. 10. O and J. *Thus the*  
*Word of the Lord is said to speak in several other*  
*Places, as Gen. xxx. 25. H. Deut. v. 25, 26. J. Gen.*  
*xv. 14. O. Gen. xx. 3. O. Num. xxiii. 3. O. Num. xxv. 4.*  
*O. Gen. vi. 3. H. Gen. xvi. 13. J. Exod. xxxiii. 9, 12. J.*  
*Lev. i. 1. J. Num. xii. 6. J. Num. xxv. 4. H. Num.*  
*xxii. 9, 19, 20. J. Num. xxiii. 3, 4, 5. J. Num. xxiii.*  
*16. J. Num. xxiv. 16. J. Deut. iii. 5. H. Deut. iv.*  
*33, 36. J. Deut. xxxi. 2. J. Deut. xxxii. 23, 26. J.*  
*Deut. xxxii. 49. J. twice. Deut. iv. 33, 36. O. 2 Reg.*  
*xviii. 25. Job xlii. 9. Isai. vi. 8, and thus in the New*  
*Testament, the same Words are frequently used which he*  
*spoke. Isai. viii. 5. Isai. xxi. 10. Isai. lxii. 3. Thus An-*  
*swers are made by his Word, Exek. xiv. 3, 4, 7. Ezek.*  
*xx. 3 and 31 twice. Thus what is sometimes called The*  
Voice

Serm. VI. *the Voice of thy Word in the Garden.* Now in a strict Sense it is very improper to say, that *A Word speaks*, or *The Voice of a Word*, and much more to say, that *A Word did walk*, according to its usual Signification; but it is very proper to say, that a Person, who is called *The Word*, did speak, or utter his Voice, or walk. And *God* is often<sup>a</sup> said to speak by his *Word* as by an Angel, or Messenger,

*Voice of the Lord, as in Isai. xxx. 31, is in other Places called his Word, where the Hebrew is קול or His Voice, as Jer. xxv. 30. Jer. xxviii. 20, 21, and Jer. xl. 3. And the Expression פי יהוה or The Mouth of the Lord, is often in Chaldee called The Word of the Lord, as Exod. xvii. 1. O. Num. iii. 51. O. Num. iv. 37, 41, 45, 49. O. Num. ix. 18. O. Num. ix. 20, 23 twice O. Num. xxii. 9, 10, 20. O. Num. xxii. 18. O. Num. xxvii. 21. O. Num. xxxii. 2, 38. O. Num. xxxvi. 5, &c. O. Deut. ix. 23, 24. O. Deut. xxxiv. 5. O and J. 1 Chron. xii. 23. Κατὰ τὸν λόγον τῷ Κυρίῳ. Sept. Hof. vi. 5. <sup>a</sup> Gen. vi. 6. O. Gen. viii. 21. O. Exod. ii. 25. O. Exod. xv. 2 and 10. See the Text, Gen. vi. 3. J. Gen. viii. 21. J. Gen. xviii. 17. J. Gen. xxix. 31. J. Gen. xxx. 22. J. Exod. x. 29. J. Exod. xv. 2. J. Exod. xvii. 16. J. Deut. i. 1. H. Deut. xxxii. 22, 26. J. Deut. xxxiii. 27. J. Psal. cvi. 23. Psal. cvii. 25. Psal. cx. 1. Two Targums, when compared with the Text. Psal. cxviii. 14. Ecclef. i. 2, and ii. 1, and vi. 3, and vii. 24, and viii. 14, and ix. 18, and xii. 8. Cant. i. 15, and ii. 12, and iii. 7, and iv. 8, and vi. 3, 11, and vii. 8. Lam. i. 18, and iii. 53, 57.*

Messenger, or Person sent, which is the Reason, that he is often represented in the *Old Testament* under that Denomination, and sometimes <sup>r</sup> spoken of after the same Manner in the *New*. Secondly, This *Word* tells us, that he created *Adam*, and *Moses* saith, that *God created man*. Now both these Expressions are true, because the *Word* is *God*. Thirdly, He saith, <sup>s</sup> that he is the *only begotten* in the highest Heavens; so that he hath a Title far beyond all created Beings, and as the *Apostle* saith, <sup>t</sup> He is *made so much better than the angels, as he hath by inheritance obtained a more excellent Name than they*.

St. Paul saith, <sup>u</sup> that *the Son of God upholdeth all things by the Word of his power*. Philo saith, <sup>x</sup> *Other things are by Nature vain, and if there is any thing solid in them, it is preserved by the divine Word*. For every Essence is confirmed by this as with a Band or Glue. But he, who connects and confirms all others, is his own Completion, and needs no other; according to that of the Poet, *I will end, and I will begin with thee*.

O 3

Agreea-

<sup>r</sup> John iv. 34. John v. 23, 24, 30, 33, 36, 37.  
 John vi. 38, &c.      <sup>s</sup> Gen. iii. 22. H.      <sup>t</sup> Heb. i.  
 4.      <sup>u</sup> Heb. i. 3.      <sup>x</sup> Quis rerum divinarum hæres  
 fit? p. 396. B, C.



Agreeably to this Notion the *Chaldee Paraphrasts* say, It was the *Word* of the Lord, that protected <sup>y</sup> Noah, and shut the Door of the Ark upon him. He <sup>z</sup> built Houses for the Egyptian Midwives, who feared God. He <sup>a</sup> protected the Children of Israel in Egypt; was <sup>b</sup> a Safeguard to Job in his Prosperity, and <sup>c</sup> defended his Church Night and Day. God promised Abraham, that <sup>d</sup> his Word should protect him. And Balaam <sup>e</sup> prophesied of the Israelites, that the Word of the Lord should be with them, and Gladness from the Glory of their King should be their Defender.

Besides, Our blessed Saviour, who is called <sup>f</sup> the Prince of the kings of the earth, testifies his own Authority in the strongest Terms, that <sup>g</sup> All things are delivered unto him of the Father. <sup>h</sup> All power is given unto him in heaven and in earth. <sup>i</sup> The Father loveth the Son, and hath given all things into his hand. And <sup>k</sup> hath given him

<sup>y</sup> Gen. vij. 16. J.      <sup>z</sup> Exod. i. 21. J.      <sup>a</sup> Exod. xii. 23, 27. J.      <sup>b</sup> Job i. 10.      <sup>c</sup> Isai. xxvii. 3.  
<sup>d</sup> Gen. xv. 1. H and J.      <sup>e</sup> Num. xxiii. 21. H.  
<sup>f</sup> Rev. i. 5.      <sup>g</sup> Matth. xi. 27.      <sup>h</sup> Matth. xxviii. 18.  
<sup>i</sup> John iii. 35.      <sup>k</sup> John v. 27.

*him authority to execute judgment also. And* Serm. VI.  
 thus he is <sup>1</sup> *the good Shepherd, who knows his*  
*sheep, and is known of them. Philo makes*  
*use of like Expressions, and applies them*  
*to the divine Word, as if he had taken them*  
*from the Mouth of Christ himself. He*  
*tells us, <sup>m</sup> That God as a King, and as a*  
*Shepherd doth according to Right and Law*  
*govern his Creatures as his Flock, setting over*  
*them the true Word, the first begotten Son,*  
*who takes upon him the Care of his holy*  
*Flock, the Vicegerent of this great King, as*  
*it is written, <sup>n</sup> I will send my Angel before*  
*thee. And then he adds, Now let all the*  
*World, that great and most perfect Flock*  
*of the true God, say, The Lord is my*  
*Shepherd, and I shall want nothing. And*  
*then he goes on to stir up the particular*  
*Creatures after the most hearty Manner to*

O 4

praise

<sup>1</sup> John x. 1 to 19. <sup>m</sup> De Agriculturâ, p. 152. B.  
 Note, that Philo in this Place makes the Flock, which is  
 under the Government of this Divine Word, to be the  
 Earth and Water, Air and Fire, all Plants and living  
 Creatures, perishing things, and things more sublime, the  
 Nature of the Heavens, the Periods of the Sun and Moon,  
 the Motions of the Stars and their harmonious Dances.  
 And thus all power is given unto him in heaven and in  
 earth. <sup>n</sup> Exod. xxiii. 23.

Serm. VI.

praise God upon this Account, as being now secure, that they shall want nothing, which is needful for them, God now presiding over them, who will not fail to supply the Necessity of his Creatures.

St. Paul saith, ° *The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature, which is not manifest in his sight; but all things are naked and open unto the eyes of him, with whom we have to do.* Agreeable to this is <sup>p</sup> that of the Prophet *Isaiab, He hath made my mouth like a sharp sword, in the shadow of his hand hath he bid me, and made me like a polished shaft; in his quiver hath he hid me. And said unto me, Thou art my servant, O Israel, in whom I will be glorified.* And St. John <sup>q</sup> describes the *Word of God* with a *sharp sword coming out of his mouth.* Philo saith, <sup>r</sup> *The divine*

° Heb. iv. 12, 13.    <sup>p</sup> Isai. xlix. 3.    <sup>q</sup> Rev. xix. 13, 15, 21, compared with Chap. i. 16, and Chap. ii. 16.    <sup>r</sup> De Legis Allegoriis, lib. 2. p. 70. D, E, F, G, and p. 71. A.



*divine Word beholds all things most exactly, and is sufficient for the Beholding of all things; by whom every thing will be seen, which is worthy to be beheld. For what is more bright and piercing than the Word of God, by the Participation whereof all other things shake off their Darknes, which desire the Light of the Soul? There is something peculiar to this Word; for when it calls the Soul to itself, it stirs up a Frost in all earthly, corporal, and sensible things, and therefore it is said to be like the hoar Frost upon the Ground. Therefore the Souls, who have lost this Word, and cannot tell what it is, enquire concerning it. The Soul often rejoicing cannot tell the Cause of its Joy; but it is told by Moses, who saith, This is the Bread, which God hath given to Souls, that they may feed themselves with his Word, For this, even this Word is the Bread given us to eat, as it is said in Deuteronomy, <sup>s</sup> And God humbled thee, and suffered thee to hunger, and fed thee with Manna (which thou knewest not, neither did thy fathers know) that he might make thee know, that man doth not live by bread only; but by every word that proceedeth out*

<sup>s</sup> Deut. viii. 3.

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out of the mouth of the Lord doth man live. And <sup>t</sup> in another Place, *When God spake, all things were made without Delay. For Saying and Doing is the same with him. For there is nothing more quick among Mortals, than the Word of God. For as the Rivers are carried by a perpetual Course, the following Waters driving on the former; so the Abundance of the Word precedes the Apprehending of all things, which is in us. And as the unbegotten God precedes all things, which are begotten; so the Word of the unbegotten is prior to the Word of the Creature, as he freely speaks, saying, " Behold, thou shalt see, that my Word shall apprehend thee. As if there was nothing, which could avoid the Word of God. And again, <sup>x</sup> God divides united Natures by his Word, which cuts every thing asunder, and being most sharp, doth not cease to divide all sensible things, till it comes to Individuals. The same Word, being a cutting Sword, divides all things evident to Reason into many uncircumscribed Particulars. And in the next Page, <sup>y</sup> The Word*

<sup>t</sup> De Sacrificiis Abelis et Caini, p. 109. C, D, E.

<sup>u</sup> Num. xi. 23. <sup>x</sup> Quis rerum divinarum hæres sit?

p. 390. A. <sup>y</sup> Ibid. p. 391. A.

Word is so sharp, that it divides all things; Serm. VI.  
 first the Essence, which wants Form or Qua-  
 lity, and then the four different Elements of  
 the World. And <sup>z</sup> he adds, No Mortal can  
 divide it thus. And <sup>a</sup> to shew that this  
 Word was God, he adds, God alone is ex-  
 actly just; and he alone can divide things or  
 Bodies, so as to be exactly equal. And a-  
 gain, <sup>b</sup> The Word of God doth not mix itself  
 with the Multitude of corruptible things, but  
 is accustomed to aim at high things, and to  
 be delighted with the Contemplation of the  
 One Being. The Word of God divides and  
 distributes all the things of Nature. This  
 happens by Reason of that Likeness, which it  
 hath to the Creator and Father of all. For  
 the heavenly Deity, being pure, sincere, and  
 indivisible, is the Author of all the Composi-  
 tions, which are in the World.

St. Paul tells us, <sup>c</sup> that the Israelites did  
 all eat the same spiritual meat. And did  
 all drink the same spiritual drink; for they  
 drank of that spiritual rock, which follow-  
 ed them; and that rock was Christ. And  
 our

<sup>z</sup> Ibid. A.      <sup>a</sup> Ibid. B.      <sup>b</sup> Quis rerum divinarum  
 hæres sit? p. 401. A, B.      <sup>c</sup> 1 Cor. x. 3, 4.



*Serm. VI.* *our blessed Saviour*<sup>d</sup> compares himself to the *Manna*, which came down from Heaven. Beside what was mentioned already, *Philo* saith, <sup>e</sup> *The Prophet calls this Rock Manna by a synonymous Expression the most antient Word of God.* And <sup>f</sup> that *when the Israelites asked, What was that Manna, that Nourishment of the Soul? For they knew not what it was; they were taught, that it was the Word and divine Reason, from whence all Sciences and perpetual Discipline do flow.*

Our *blessed Saviour*<sup>g</sup> compares himself to a *Water*, which nourisheth up unto eternal *Life*, and exhorts us, saying, *If any man thirst, let him come unto me and drink. He that believeth in me, as the Scripture hath said, Out of his belly shall flow rivers of living waters.* *Philo* saith, <sup>h</sup> *The Word is the supream of all, the Fountain of Wisdom; and he who draws Water out of that River, instead of Death shall find the Reward of eternal Life.*

But

<sup>d</sup> John vi. 31, 32, 33, 34, 35, 48, 49, 50, 51, 53, 54, 55, 56, 57, 58. <sup>e</sup> Quòd deterior potiori insidiari soleat, p. 137. C.

<sup>f</sup> De Profugis, p. 367. A.

<sup>g</sup> John iv. 10, 11, 12, 13, 14. John vii. 37, 38.

<sup>h</sup> De Profugis, p. 362. G, and p. 363. A.

But beside these Particulars, to which Serm. VI.  
the *New Testament* seems to allude, *Philo* in  
other Places calls him <sup>i</sup> *the most antient*  
*Word*, and speaks of him expressly by the  
Name of *God*. He saith, <sup>k</sup> *That the Word*  
*of God is the most antient, the chief of all,*  
*our first and last Refuge.* That <sup>l</sup> *whilst this*  
*most holy Word remains in the Soul, she can-*  
*not be changed for the worse; for it is void*  
*of Sin, and naturally abhors it.* That  
<sup>m</sup> *when the Word of God comes into our*  
*earthly Constitution, it helps the Followers of*  
*Virtue, and affords a wholesome Refuge, and*  
*sends unavoidable Destruction to its Adversa-*  
*ries.* That <sup>n</sup> *this holy Word, like a King,*  
*commands what is to be done by some. He*  
*instructs others profitably, as a Master in-*  
*structs his familiar Disciples. He furnisheth*  
*others with the best Sentences, who are not*  
*able to counsel themselves. He also communi-*  
*cates his Secrets faithfully and lovingly to*  
*others as Friends, which are not fit for pro-*  
*fane People to hear. And sometimes he in-*  
*quired after some Persons, as he inquired*  
*after*

<sup>i</sup> De Somniis, p. 465. C.      <sup>k</sup> De Profugis, p. 362.  
E.      <sup>l</sup> De Profugis, p. 365. A.      <sup>m</sup> De Somniis, p.  
446. G.      <sup>n</sup> De Somniis, p. 461. A, B.

*after* ° Adam, saying, Where art thou? That <sup>p</sup> this Word of God is not made by the Striking of the Air, but is free from all Mixture, incorporeal, naked, and it differs in nothing from the Unity of the Godhead. He adds, <sup>q</sup> That Men cannot know the Nature of God; and it is good, if we know his Name, that is, his Word, by which as by an Interpreter he is known. For this Word is a God to us imperfect Creatures. And lastly, <sup>r</sup> Moses admiring the Excellency of the unbegotten God, saith, <sup>s</sup> Thou shalt swear by his Name, not by him (the Father) himself. For it is sufficient, that our Credit is confirmed by the begotten (of his Father) and that our Testimony is supported by the Word of God.

Now though the modern Jews have trump'd up a false *Josephus* to invalidate the Testimony of the true one relating to our blessed Saviour; yet they never did the same by *Philo*. And as he was one of the five, who ventured their Lives for the Jewish Religion in their Embassage to *Caius Cæsar*;

° Gen. iii. 9.      <sup>p</sup> Quòd Deus sit immutabilis, p. 238. E.      <sup>q</sup> De Legis Allegoriis, p. 76. A, B.  
<sup>r</sup> Ibid. B.      <sup>s</sup> Deut. vi. 13, and x. 20.



*far*; so he juſtly deſerved the utmoſt Eſteem and Reſpect from all that Nation. Serm. VI.

If we now proceed to the *Chaldee Paraphrafts*, we ſhall find their Teſtimonies to be far more full and numerous than thoſe of *Philo*.

I might fill a Volume of this Nature with Quotations out of them, there being hardly a Page or a Chapter, but there is Mention made of the *Word* in ſuch a Manner, as that we may from thence prove him to be a *divine Perſon*. And certainly if *from the mouth of two or three witneſſes every word ſhall be eſtabliſhed*; it may well be confirmed by the Teſtimony of as many thouſand.

From what hath been ſaid I ſhall crave Leave to obſerve, Firſt, That the antient *Jews* did as firmly believe theſe great Doctrines of *Chriſtianity*, as we do at this Time. And as <sup>u</sup> they had the greateſt Opinion of their

<sup>t</sup> Deut. xix. 15. Matth. xviii. 16. John viii. 17. 2 Cor. xiii. 1. Heb. x. 28. <sup>u</sup> *The Authority of theſe Paraphrafts is unexceptionable, ſince Onkelos and Jonathan lived before the Time of our Saviour. See the Prolegomena to the Polyglott Bible, page 83. Sect. 8, 9, 10.*  
And

Serm. VI. *their antient Paraphrases as possible, and believed them to be of equal Authority with the Scriptures themselves; so they are now most inexcusable in their Dissent from them, which they are forced to do, or otherwise they must all turn Christians.*

Secondly,

*And the Author of the Jerusalem Paraphrase lived in or after the Time of Constantine the Great. See the Prolegomena to the Polyglott Bible, page 84, and 85. Sect. 13, and 14. And as they all agree in so many and such clear Attestations of the Divinity of the Logos or Word; so it is plain, that this was the constant Opinion of the Jews, from the Times before the Incarnation of Our Saviour, until after the Council of Nice, and even without Dispute to the Time of the Talmud in the sixth Century. And the Miracles, which the Jews feign concerning these Expositions, is a full Proof of the Authority, which it had among them. For they tell us, that Jonathan received his Exposition from the Prophets Haggai, Zechariah and Malachi; and Onkelos had his from Rabbi Eliezer, and Rabbi Joshua, who had it from the Prophets. They add, that among the Disciples of Rabbi Hillel, there were eighty, who were worthy, that the divine Majesty should rest upon them, as it did upon Moses. There were thirty, on whom the Sun might stand immoveable, as it did upon Joshua; And there were twenty of a less Character, of whom Jonathan was the chief. And they farther feign, that when he wrote the Targum, if a Fly did but light upon the Paper, he was consumed by Fire from Heaven, whilst the Paper was untouched. That the Land of Israel was shaken when he wrote, for the*  
Space

Secondly, That when we confefs to be- Serm. VI.  
 lieve in *One Lord Jefus Chrift, the only be-*  
*gotten Son of God, begotten of his Father be-*  
*fore all Worlds, God of God, Light of Light,*  
*very God of very God, begotten not made,*  
*and by whom all things were made,* we fay  
 no more, than what is contained in the  
*New Testament,* and was the Opinion of  
 the Church of God, before the *New Testa-*  
*ment* was written.

And, Laftly, If we who profefs to be-  
 lieve the *New Testament,* in which thefe  
 Truths are more plainly revealed than ever,  
 do not believe and own them, we fhall be  
 much more inexcufable than the *Jews*  
 themfelves. If the antient *Jews* did write  
 like *Chriftians,* what muft *Chriftians* think  
 of themfelves, who fpeak, preach and print  
 like the Writings of the modern *Jews,* de-  
 figned only to deftroy *Chriftianity?* The  
 clear Revelations of thefe Myfteries in the  
*New Testament* make our Crimes the greater.

P

And

*Space of forty Miles. That a Voice was heard from Hea-*  
*ven, faying, Who is this Man, that reveals my Secrets*  
*to the Sons of Men? And that the Angels defcended*  
*from Heaven, that they might hearken, whilft he repeated*  
*his Expoftion.* See the *Prolegomena* to the *Polyglott Bible,*  
 page 86. Sect. 16.



Serm. VI. *And This, <sup>x</sup> (as our Saviour saith) This is the condemnation, that light is come into the world; and men loved darkness rather than light, because their deeds are evil. Let us then beware, that we are never <sup>y</sup> led away with the errors of those, who <sup>z</sup> deny the Divinity of the Lord that bought them, and so fall from our Christian stedfastness, and bring upon our selves swift destruction. But let us always ascribe, as is most due, to God the Father, God the Son, and God the Holy Ghost all Honour and Glory, Might, Majesty and Dominion both now and for evermore. Amen.*

<sup>x</sup> John iii. 19.      <sup>y</sup> 2 Pet. iii. 17, 18.      <sup>z</sup> 2 Pet. ii. 1, 2, 3.

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A N

A P P E N D I X

T O

S E R M O N VI.

I N the former Sermon I endeavoured to <sup>Appendix</sup> give some Account of the *Logos*, or <sup>to</sup> *Serm. VI.* *Word*, as the second *Person* in the *Trinity*, from the *Old Testament*, and some of the *Jewish Writers*. I shall in this *Appendix* give a farther Account thereof from <sup>a</sup> the *Chaldee Paraphrasts*. And here I must crave the Reader's Patience, for being too full and particular; because I do not find, that it hath been treated of in the same Manner by any other Author.

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I

<sup>a</sup> See many Instances of this Nature in Dr. Allix's Judgment of the *Jewish Church* against the *Unitarians*, page 183 to 192.

Appendix  
to  
Serm. VI.

I cannot but think it probable, that in the *Old Testament* where-ever we meet with the Word *Jehovah*, or the *Lord*, that thereby is meant the *first Person* in the *Trinity*, or the *Unity* of the *Godhead*; that where-ever we meet with <sup>b</sup> the *Word of the Lord*, the <sup>c</sup> *Voice of the Lord*, the <sup>d</sup> *Hand of the Lord*, or <sup>e</sup> the *Mouth of the Lord*, there is meant the *second Person* of the *Trinity*; and where we find, the <sup>f</sup> *Voice of the Word of the Lord*, or the <sup>g</sup> *Voice of the Mouth of the Lord*, there is meant also the *third Person* of the *Trinity*; and <sup>h</sup> where a divine Title is

<sup>b</sup> 1 Sam. iii. 21, &c.      <sup>c</sup> קול יהוה Deut. xxx. 8, &c.      <sup>d</sup> יד יהוה Exod. iv. 3, &c.      <sup>e</sup> פי יהוה Deut. viii. 3, &c.      *So also* פני יהוה *or* the Face of the Lord, Gen. xix. 13, &c. *and* עיני יהוה *or* the Eyes of the Lord, Deut. xi. 12, &c.      <sup>f</sup> Gen. ii. 8. 10, &c.      <sup>g</sup> Κολπίας *or* פי יהוה *in* Sanchoniatho, *as before* Page 98.      <sup>h</sup> Porro in his locis ferè omnibus notari potest, non tam per Genitivum reddi posse, Verbum Jehovah, Angelum Jehovah, Messiam Jehovah, quàm per Appositionem, Verbum Jehova, Angelus Jehova, Messias Jehova: quod etiam Galatinus observavit. Frequenter enim Articulus Chaldæus ך *et* ךי relativo sensu usurpatur. Helvicus de Autoritate Targumim, page 34. *Thus* the Word of the Lord our God. Deut. v. 25. O. Isai. xxxvi. 7. Mic. iv. 5. Your God. Deut. ix. 23. O. Deut. i. 10, 26, 43. J. Deut. iii. 21, 22. J. Deut.



## Word *by the* Chaldee Paraphrafts. 213

is added to the *Word of the Lord*, it may <sup>Appendix to</sup> be put in Apposition to the first Noun, as <sup>Serm. VI.</sup> well as to the second; as *Verbum Jehovah Deus noster*, instead of *Verbum Jehovah Dei nostri*, either being equally agreeable to the Rules of Grammar.

But beside these Particulars the *Chaldee Paraphrafts* use this Expression the *Word of the Lord*, where the sacred Name *Jehovah*

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is

Deut. viii. 20. J. Deut. xxiv. 18. J. Deut. xxvii. 10. J. Deut. xxviii. 1, 2, 15, 45, 62. J. Deut. viii. 20. O. Exod. xx. 7. J. Jos. xxii. 3. Deut. ii. 7. J. Deut. iv. 11. J. Deut. xii. 5. J. Deut. xiii. 18. J. Deut. xv. 5. J. Deut. xx. 1. J. Deut. xxi. 5. J. Deut. xxx. 7, 9, 10, 20. J. Deut. xxxi. 5, 6, 12. J. Jos. xxii. 3. Jer. iii. 25. Jer. xxvi. 13. Joel ii. 23. Zech. vi. 16. My God. 1 Sam. xxii. 30. Jer. iii. 23. Thy God. Deut. ii. 7. O. Deut. ix. 3. O. Deut. xx. 1. O. Deut. xxxi. 6, 8. O. Jos. i. 9, 17. Deut. xxviii. 1, 2, 15, 45, 62. O. Deut. xxx. 2, 10. O. Deut. xxxi. 6. *as in* Joshua i. 6. Exod. xv. 26, &c. J. 1 Kings i. 17. 1 Kings ii. 3. Mic. vii. 10. His God. Deut. xviii. 7. J. 1 Sam. xxx. 6. Their God. 2 Kings xvii. 14. 2 Kings xviii. 12. Hag. i. 12. Zech. xii. 5. The God of the World. Gen. xxi. 33. H and J. Exod. xxxvi. 33. J. The Lord of Heaven, &c. Exod. iv. 3. H. The God of *Israel*. Jos. ix. 19. Jos. xxii. 24, 25, 27. 2 Kings xviii. 5, 22. Isai. xxi. 7. The God of Hosts. 2 Sam. v. 10. The Lord the God of *Israel*. 1 Kings i. 30. *Worship* the Lord this Word. 2 Kings v. 17. Sept.

Appendix to Sermon VI. is used in the Original, which they would never have done, if they had not believed him to be true, and very *God*. The *Septuagint Translation* gives us some <sup>i</sup> Instances of their Sentiments; but they are far exceeded by the others in Testifying the Divinity of that Person, who is called the *Word*. In innumerable Instances where the *Holy Scriptures* speak of the one true *God* or *Jehovah*, they translate these sacred Names by *his Word*, and ascribe unto it all the Titles, Attributes, Works and Worship, which are proper to *God* only. St. *Paul* saith, <sup>k</sup> *Our God is a consuming Fire*. And they frequently use <sup>l</sup> the same Expression concerning the *Word*. Accordingly he is called <sup>m</sup> *God*, <sup>n</sup> *Jehovah*,

<sup>i</sup> Sept. Num. xxxi. 16. 1 Chron. xv. 15. Psal. cvii. 20. Psal. cxix. 25, 43, 65, 89, 107. Psal. cxxx. 4. Psal. cxlvii. 15, or Psal. cxlvii. 4. Dan. viii. 23. Hab. iii. 5. Zeph. ii. 5. <sup>k</sup> Heb. xii. 29. <sup>l</sup> Deut. iv. 24. O. Deut. ix. 3. O and J. Isai. xxx. 27. <sup>m</sup> 1 Sam. xxx. 6. Psal. lvi. 5, 11. <sup>n</sup> Num. iii. 16, 39, 51. J. Num. iv. 37, 45, 49. J. Num. ix. 8, 9. J. Num. xiii. 4. J. Num. xxii. 9, 10. J. Num. xxiv. 13. O. Deut. i. 27, 43. O. Deut. iv. 3. J. Judg. xviii. 5, 6. Judg. xx. 18, 20, 23, 27, 28. Ruth ii. 4. 1 Sam. xiii. 13, 14. 1 Sam. xxiii. 2, 4. 1 Sam. xxviii.

*vab*, ° the Lord God, ° the Majesty of the Lord, ° the Lord, the God of Iſrael, ° the God of the World, ° a God and Redeemer, ° the God of Jacob, and our Strength for ever, ° the Lord, and ° the Divinity of the Lord; and Jacob calls him ° his God, and ° the God of his Father. It is he who ° made the Heavens and the Earth. He is called ° the God, who rules the Souls of Men, and by whom are given the Souls of all Fleſh, ° who hath ſhewn us the divine Majesty of his Glory, and the Excellency of his Magnificence, and ° the divine Majesty of the Lord, or of his Word. And ° to do all this for his Word's Sake is the ſame as to do it for his own Sake.

We are frequently exhorted in Scripture to be obedient to the Lord our God; and

P 4 the

6, 10. 1 Chron. x. 13. Heb. See alſo the Septuagint. Iſai. xxxvi. 10. Jer. xvi. 20, 21. Heb. and Chald. Jer. xix. 3. Amos vii. 16, 17. ° Ezek. xvi. 35, 36. Heb. and Chald. Ezek. xx. 47. ° Mic. iii. 11. ° Deut. xx. 4. O. ° Gen. xxi. 33. H. Exod. xvi. 33. J. ° Lev. xxvi. 12. J. ° Pſal. xlvi. 8, 12. ° Judg. vi. 16. ° Judg. vi. 13. ° Gen. xxviii. 21. O. ° Gen. xxxi. 5, O. ° Pſal. cxxiv. 8. ° Num. xxvii. 16. J and H. ° Deut. v. 24. J. ° Deut. xxxi. 6, 8. J. ° Jer. xv. 15.



Appendix to Sermon VI. *the Chaldee Paraphrase speaks as often of*  
*<sup>f</sup> being Obedient to his Word, or <sup>g</sup> Hearing his Word, or <sup>h</sup> Harkening to the Voice of the Word of the Lord, to keep and do all his Commandments and his Statutes, or <sup>i</sup> Receiving his Word according to all that is commanded, or <sup>k</sup> Loving the Lord their God in Harken-*

<sup>f</sup> Gen. xxii. 18. O. Gen. xxvi. 5. O. Gen. xlviii. 21. O. Exod. xv. 26. O. Exod. xix. 5. O. Lev. xxvi. 14, 18, 21, 27. O. Num. xiv. 22. O. Deut. viii. 20. O. Deut. ix. 23. O. Deut. xiii. 4, 18. O. Deut. xv. 5. O. Deut. xxvi. 14, 17. O. Deut. xxvii. 10. O. Deut. xxviii. 1, 2, 15, 45, 62. O. Deut. xxx. 2, 8, 10, 20. O. Exod. xv. 26, &c. J. Exod. xix. 5. H and J. Exod. xxiii. 21, 22, J. Deut. xxvi. 17. J. Jos. xxiv. 24. 1 Sam. xii. 14, 15. 1 Sam. xv. 19, 20, 22, *where he is also called the Lord*. Psal. lxxxix. 9. Isai. i. 19. Isai. xlvi. 12. Isai. xlviii. 12. Isai. xlix. 1. Isai. li. 1, 4, 7. Isai. lv. 2, 3. Isai. lxvi. 5. Jer. iii. 13, 25. Jer. vii. 23, 26. Jer. xi. 7. Jer. ix. 13. Jer. xvi. 12. Jer. xviii. 10. Jer. xvii. 24. Jer. xxv. 7, 8. Jer. xxvi. 4. Jer. xvii. 27. Jer. xxii. 21. Jer. xxv. 7, 8. Jer. xxvi. 13. Jer. xxxii. 23. Jer. xxxiv. 14, 17. Jer. xxxv. 14, 15, 16. Jer. xxxviii. 20. Jer. xl. 3. Jer. xlii. 6, 13, 21. Jer. xliii. 4, 7. Jer. xliv. 23. Ezek. iii. 7. Ezek. vi. 3. Ezek. xx. 39. Zech. vi. 16. <sup>g</sup> Psal. lxxxix. 8, 9. Psal. xcv. 7. <sup>h</sup> Deut. xxvi. 14. J. Deut. xxvii. 10. J. Deut. xxviii. 1, 2. J. <sup>i</sup> Deut. xxx. 2, 8. J. Ezek. vi. 2. Ezek. xx. 47. Ezek. xxv. 3. Ezek. xxxvi. 1, 3. Ezek. xxxvii. 4. <sup>k</sup> Deut. xxx. 20. J.

Hearkening to his Word, or <sup>1</sup> Keeping the <sup>Appendix</sup> Command of the Word of the Lord their <sup>to</sup> Sermon. VI. God, and <sup>m</sup> not Prevaricating against his Word, or <sup>n</sup> not Transgressing against it. So also <sup>o</sup> Keeping the Observance of the Word of the Lord, or <sup>p</sup> the Charge of the Word of the Lord to walk in his Ways, and <sup>q</sup> Yielding Obedience to his Word, as in the former Days. And it is said of some, that <sup>r</sup> they did as the Word of the Lord spake unto them. Others declare, that <sup>s</sup> they have taken upon themselves the Decree of the Word of the Lord, and <sup>t</sup> have observed the Keeping of his Word. And others promise saying, <sup>u</sup> We will not transgress against his Word; but <sup>x</sup> Whatsoever the Word of the Lord hath said, we will do.

Accordingly there are many Blessings promised both <sup>y</sup> in general, and <sup>z</sup> in Particular to come by the Word of the Lord to such who obey this Word, and keep his Covenant. As that <sup>a</sup> the Word of the Lord bath

<sup>1</sup> Jos. xxii. 3.      <sup>m</sup> Jos. xxii. 31.      <sup>n</sup> Jer. ii. 20.  
<sup>o</sup> Zech. iii. 7.      <sup>p</sup> 1 Kings ii. 3.      <sup>q</sup> Hof. ii. 15.  
<sup>r</sup> Job xlii. 9, 10.      <sup>s</sup> Cant. vii. 9.      <sup>t</sup> Mal. iii. 14.  
<sup>u</sup> Jer. ii. 20.      <sup>x</sup> Exod. xix. 8. H and J.      <sup>y</sup> Exod.  
xix. 5. O.      <sup>z</sup> Deut. xxviii. 7, 9, 11, 13. J.      <sup>a</sup> Num.  
xiv.

Appendix *hath been, or shall be their Aid or Help;*  
 to  
 Sermon. VI. which on this Occasion is called <sup>b</sup> *the Di-*  
 vine Majesty of the Word of the Lord, or  
<sup>c</sup> *the Divinity of the Lord,* <sup>d</sup> *The Lord,* and  
<sup>e</sup> *the God of Jacob.* That <sup>f</sup> *God will pro-*  
*tect them by his Word, the Word of his*  
*Glory.* That <sup>g</sup> *God will look upon them by*  
*his Word to do them good.* That <sup>h</sup> *the Word*  
*of the Lord shall fight for them, and* <sup>i</sup> *be a*  
*Captain*

xiv. 9, 43. O. Deut. xxxi. 8, 23. O. Gen. xlviii.  
 21. J. Gen. xlix. 25. J. Ifai. xvii. 10. Exod. iii. 12.  
 J. Num. xxiii. 21. J. Exod. xviii. 19. J. Num. xiv.  
 9. J. Deut. ii. 7. J. Deut. xxii. 1. J. Deut. xxxi. 8,  
 23. J. Jos. i. 9. Jos. vii. 12. Judg. vi. 12, 13, 16.  
 1 Kings xi. 38. 1 Sam. xvi. 18. 1 Sam. xvii. 37.  
 1 Sam. xviii. 12, 24, 28. 1 Sam. xx. 23. 1 Sam.  
 xxviii. 16. 1 Sam. xxiii. 16. Psal. xxiii. 4. Psal. xli,  
 4. Psal. xlvi. 8, 12. Psal. lv. 19. Psal. cxxiv. 2, 8.  
 Ifai. xli. 9, 13, 14. Ifai. xliii. 2, 5. Ifai. xlix. 5. Ifai.  
 lix. 16. Ifai. lxiii. 5. Jer. i. 8, 18. Jer. xv. 20. Jer.  
 xx. 11. Jer. xxx. 11. Jer. xlii. 11. Ezek. xxxiv. 30.  
 Hof. xi. 11. Hof. xiii. 9. Amos v. 14. Mic. ii. 13.  
 Hag. i. 13. Hag. ii. 5. Zech. viii. 23. Zech. x. 5.  
<sup>b</sup> Deut. xxxi. 5, 6, 8. J. <sup>c</sup> Judg. vi. 13. <sup>d</sup> Judg.  
 vi. 16. <sup>e</sup> Psal. xlvi. 8, 12. <sup>f</sup> Exod. xxxiii. 22,  
 23. O. Exod. xii. 23. J. Ifai. xxvii. 3. Ezek. xvi. 8.  
<sup>g</sup> Lev. xxvi. 9. O. Jer. xxiv. 6. Jer. xxxii. 41. Ezek.  
 xxxvi. 9. Zech. i. 3. Mal. iii. 7. Deut. xxiii. 14. O.  
<sup>h</sup> Deut. i. 30. O and J. Deut. iii. 22. O. Psal. xlv. 6.  
<sup>i</sup> Deut. xxxi. 8, 23. O. as in Josh. v. 13, 14, 15.



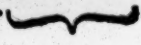
Captain before them, and <sup>k</sup> be their Banner. Appendix  
 That <sup>l</sup> his Word shall not abhor them, nor <sup>m</sup> cast them away; but <sup>n</sup> God will have Pity <sup>to</sup> } Sermon VI.  
 upon them by his Word, and <sup>o</sup> remember  
 them by his Word and good Compassion. Thus  
 God promised to be by <sup>p</sup> his Word with the  
 Mouth of Moses, and <sup>q</sup> Aaron. <sup>r</sup> The Word  
 of the Lord shall be with the Israelites, and  
 Gladness from the Glory of their King shall  
 protect them. The Word of the Lord <sup>s</sup> shall  
 multiply them, <sup>t</sup> comfort them, <sup>u</sup> spare them,  
 and <sup>x</sup> appoint a good Reward for the just,  
 and <sup>y</sup> bless them in all the Works of their  
 Hands. The Word of the Lord <sup>z</sup> shall re-  
 ceive their Repentance with good will, and  
 have Mercy upon them, and gather them a-  
 gain <sup>a</sup> from all their Dispersions, and bring  
 them from thence <sup>b</sup> into the Land, which  
 their Fathers possessed. His Word shall <sup>c</sup> send  
 several Curses upon their Enemies, but <sup>d</sup> re-  
 joice

<sup>k</sup> Exod. xvii. 15. J.      <sup>l</sup> Lev. xxvi. 11, 30. J.  
<sup>m</sup> Lev. xxvi. 40. J. Isai. xlix. 15.    <sup>n</sup> Lev. xxvi. 40. J.  
<sup>o</sup> Exod. xiii. 19. H.      <sup>p</sup> Exod. iv. 12. J.      <sup>q</sup> Exod.  
 iv. 15. J.      <sup>r</sup> Num. xxiii. 21. H.      <sup>s</sup> Deut. i.  
 10. J.      <sup>t</sup> Isai. lxvi. 13.      <sup>u</sup> Ezek. xx. 17.      <sup>x</sup> Num.  
 xxiv. 23. H.      <sup>y</sup> Deut. xiv. 19. J.      <sup>z</sup> Deut. xxx.  
 3. J.      <sup>a</sup> Deut. xxx. 4. J.      <sup>b</sup> Deut. xxx. 5. J.  
<sup>c</sup> Deut. xxx. 7. J.      <sup>d</sup> Deut. xxx. 9, 10. J.

Appendix *joice over them to do them good, as he re-*  
 to *joiced over their Fathers, when they shall*  
 Sermon VI. *receive the Word of the Lord to keep all his*  
*Commandments and his Statutes. ° The*  
*Word of the Lord upholds the just, and*  
*† they who are blessed by him, shall inherit*  
*the Land. § He shall bring back the Capti-*  
*vity of his People. ¢ He shall rejoice over*  
*them to build them; and † not turn away*  
*from them. And ¢ the Word of the Lord*  
*shall keep them from all evil; he shall keep*  
*their Souls. Thus † God is said to heal by*  
*his Word; and ¢ he is near to us in the*  
*Name of the Word of the Lord. ¢ He will*  
*call back his Word from introducing evil,*  
*and ° save us by the Word of the Lord our*  
*God. ¢ He will return by his Word, or*  
*§ His Word will return, that it may have*  
*Mercy upon us. † There shall be a Reward*  
*for the just, who do observe the Word of the*  
*Lord. ° They shall be safe by the Word*  
*of the Fear of the strong Lord of Ages, or*  
 the

° Psal. xxxvii. 17.    † Psal. xxxvii. 22.    § Psal.  
 liii. 7.    ¢ Jer. xxxi. 28.    † Jer. xxxii. 40.    ¢ Psal.  
 cxxi. 7.    † Deut. xxxii. 39. J.    ¢ Deut. iv. 7. J.  
 ¢ Joel. ii. 13.    ° Hof. i. 7.    ¢ Jer. xii. 15.    § Mic.  
 vii. 9.    † Isai. xl. 10, 13.    ¢ Isai. xxvi. 4.

Word *by the* Chaldee Paraphrafts. 221

the Worlds. They <sup>t</sup> *shall be gathered to-* Appendix  
*gether by his Word, and joined by his Will.* <sup>to</sup> Sermon. VI.  
 And <sup>u</sup> *from the Authority of the Word of*   
*Heaven is Plenty.* Thus <sup>x</sup> *the People pre-*  
*vailed by the Word of the Lord in the*  
*Strength of the Victory of his Power.* <sup>y</sup> *Not*  
*by an Army, nor by Valour, but by my Word,*  
*saith the Lord.* This made the Psalmist  
 boast, saying, <sup>z</sup> *In the Word of the Lord*  
*we shall set forth Valour; and he shall tread*  
*down our Oppressors,* and confess, that <sup>a</sup> *If*  
*the Word of the Lord doth not build the*  
*City, its Architects labour in vain.* And  
*if the Word of the Lord doth not keep the*  
*City, the Watchman wakes in vain.*

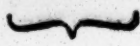
But beside so many general Promises,  
 there are also many particular Instances of  
 the same Nature in the *Chaldee Paraphrases*.  
 They tell us, <sup>b</sup> that *the Word of the Lord*  
*protected Noah.* That <sup>c</sup> *the Word of the*  
*Lord protected the Door of the Ark by his*  
*Face, or Presence, and spared those, who*  
*were in it.* And <sup>d</sup> *God remembered Noah*  
*by*

<sup>t</sup> Isai. xxxiv. 16.      <sup>u</sup> Eccles. xi. 3.      <sup>x</sup> Hab. iii.  
 11.      <sup>y</sup> Zech. iv. 6.      <sup>z</sup> Psal. lx. 14.      <sup>a</sup> Psal.  
 cxxvii. 1.      <sup>b</sup> Gen. vii. 16. O.      <sup>c</sup> Gen. vii. 16.  
 J and H.      <sup>d</sup> Gen. viii. 1. J.



Appendix *by his Word to deliver him. And after the*  
 to  
 Sermon. VI. Flood, the <sup>c</sup> *Rainbow* was placed in the  
 Clouds, as a *Token of the Covenant between*  
*the Word of the Lord and Noah, that the*  
*World should no more be destroyed in the*  
*same Manner. Thus the Word of the Lord*  
<sup>f</sup> *translated Enoch, and* <sup>g</sup> *prospered Job.*  
 He <sup>h</sup> *blest* and *preserved* Abraham, was  
<sup>i</sup> *a Helper* to him, <sup>k</sup> *his Shield*, and <sup>l</sup> *his*  
*Reward*; because <sup>m</sup> *Abraham obeyed the*  
*Word of the Lord. And Circumcision was*  
*appointed* <sup>n</sup> *as a Token of the Covenant be-*  
*tween the Word of the Lord, and him;*  
*that this same Word should be incarnate or*  
*made Man of his Posterity, and by him*  
*all*

<sup>c</sup> Gen. ix. 12, 13, twice. O and J. Gen. ix. 15,  
 16, 17. J. <sup>f</sup> Gen. v. 24. H. <sup>g</sup> *This made Sa-*  
*tan say, Hast not thou protected Job by thy Word?*  
 Job i. 10. *and he confessed, that the Word of the Lord*  
*had given, Job i. 21. and the Word of the Almighty*  
*was his Helper, Job xxix. 6. And after his Troubles*  
*were over, the Word of the Lord accepted the Face of*  
*Job, and the Word of the Lord gave Job twice as much*  
*as he had before, Job xlii. 9, 10. And the Word of the*  
*Lord blest Job at last more than at the first, Job*  
 xlii. 12. <sup>h</sup> Gen. xxiv. 1. J. <sup>i</sup> Gen. xxi. 22.  
 O and J. Gen. xxvi. 24. O. <sup>k</sup> Gen. xv. 1. J.  
 Gen. xv. 2. H. <sup>l</sup> Gen. xv. 2. H. <sup>m</sup> Gen. xxii.  
 18. J. <sup>n</sup> Gen. xvii. 2, 10, 11. O.

*all the Families of the earth ſhould be bleſſed.* Appendix  
 This Word of the Lord was ° a Helper to <sup>to</sup> Sermon VI.  
 Iſhmael, to <sup>p</sup> Iſaac, and <sup>q</sup> to Jacob, whom   
 he delivered from the Hands of Laban, and  
<sup>r</sup> took away the Flock of Laban, and gave  
 them to Jacob. And it is obſervable, that  
<sup>s</sup> Jacob vowed, that if the Word of the  
 Lord ſhould help him (whom <sup>t</sup> he calls the  
 God of his Father) then the Word of the  
 Lord ſhould be his God. And accordingly  
<sup>u</sup> he was an Aid to him <sup>x</sup> in the Way that he  
 walked; and <sup>y</sup> the Lord bleſſed him in the  
 Name of his Word; and he promiſed him,  
 ſaying, <sup>z</sup> I will deſcend with thee by my  
 Word, and my Word ſhall make thee enter  
 into Egypt. The Word of the Lord was  
<sup>a</sup> a Help to Joſeph, which was evident to  
 the Keeper of the Priſon, and <sup>b</sup> thought upon  
 him

° Gen. xxi. 20, 21. O and J.    <sup>p</sup> Gen. xxvi. 3,  
 4, 28. O and J.    <sup>q</sup> Deut. xxvi. 5. J.    <sup>r</sup> Gen.  
 xxxi. 9. H. Gen. xxviii. 20, 21. O.    <sup>s</sup> Gen. xxxi.  
 9. H.    <sup>t</sup> Gen. xxxi. 5. O.    <sup>u</sup> Gen. xxviii. 15.  
 O. Gen. xxxi. 3. O.    <sup>x</sup> Gen. xxxv. 3. O and J.  
 Gen. xxviii. 15, 20. J. Gen. xxix. 12. J. Gen.  
 xxxi. 36. H.    <sup>y</sup> Gen. xxxv. 9. J.    <sup>z</sup> Gen. xlvi.  
 1, 2, 3, 4. H and J.    <sup>a</sup> Gen. xxxix. 2, 3, 21,  
 23. O and J. Gen. xlix. 25. H.    <sup>b</sup> Gen. i. 20. J  
 and H.

Appendix to  
Serm. VI. *him for good, and <sup>c</sup> his Remembrance came before the Word of the Lord. The Word of the Lord <sup>d</sup> heard the Prayer of Thamar, and <sup>e</sup> built a kingly House for the Egyptian Midwives. Thus <sup>f</sup> God said by his Word, that he would give Children to Leah. And <sup>g</sup> the Word of the Lord remembered Rachel by his good Pity, and the Word of the Lord heard the Voice of her Prayer, and God said by his Word, that he would give her Children. And since the Psalmist saith, <sup>h</sup> that Children and the fruit of the Womb are an heritage and gift, that cometh of the Lord, he did that, which properly no created Being, strictly so speaking, could perform.*

I cannot here but enlarge upon another Story of the same Nature, which is, the Angel <sup>i</sup> appearing to *Hagar* in the Wilderness, and <sup>k</sup> bidding her to return, and submit to *Sarah* her Mistress, telling her withal, what a numerous Offspring she should have by the Child, that she went with,

<sup>c</sup> Gen. xli. 1. J. <sup>d</sup> Gen. xxxviii. 25. H. <sup>e</sup> Exod. i. 21. J. <sup>f</sup> Gen. xxix. 31. J. <sup>g</sup> Gen xxx. 25. H. <sup>h</sup> Psal. cxxvii. 3. <sup>i</sup> Gen. xvi. 7. <sup>k</sup> Gen. xvi. 9.



with, and what Sort of a Man he should be. And as the Angel spoke in the Stile of God, saying, <sup>1</sup> *I will multiply thy seed exceedingly*; so she owned, that it was the Lord, who spake to her, and she said unto him, <sup>m</sup> *Thou God seeest me*. It is clear, that it was God himself, who appeared, though he is called an *Angel* in the Text. And therefore not only *Philo* calls him *The Word* on this Occasion; but the *Paraphrafts* also shew, that he was the *Word of the Lord*, according to the most antient Sense of the *Jewish Church*. For so *Jonathan* translates it, *She confessed before the Lord Jehovah, whose Word had spoken to her*. And the *Jerusalem Targum* saith, *She confessed and prayed to the Word of the Lord, who had appeared unto her*. At another Time <sup>n</sup> the *Angel* called to *Hagar* out of Heaven, and speaks in the Stile of God, <sup>o</sup> *I will make him a great Nation*. *Philo* saith, that this was the *Logos*, or *Word*, or *God the Word* according to the *Paraphrafts*. For whereas the Text saith, <sup>p</sup> *God was with the lad*, it is thus rendered both by *Onkelos* and *Jonathan*,

Q

<sup>1</sup> Gen. xvi. 10.      <sup>m</sup> Gen. xvi. 13.      <sup>n</sup> Gen. xxi. 16.      <sup>o</sup> Gen. xxi. 18.      <sup>p</sup> Gen. xxi. 20.

*The second Person is called the*  
 Appendix *than, The Word of the Lord was his Sup-*  
 to  
 Sermon. VI. *port and Assistance.* This shews, that the  
 { *Angel* and the *Word* were but different  
 Manifestations of the same Person, and  
 that he, who thus appeared, was true and  
 very *God*, or the *Lord Jehovah*.

But to return from this Digression. No-  
 thing is more common both in the *Old* and  
*New Testament*, than to speak of the Mira-  
 cles, which the *Lord* did by *Moses*. How  
*God* brought the *Israelites* out of the Land  
 of *Egypt*, divided the *Red Sea* before them,  
 led them through the Wilderness, conquer-  
 ed their Enemies, and settled them in the  
 Land of *Canaan*. And nothing is more  
 common in the *Chaldee Paraphrasts* than  
 to ascribe all this to the *Word of God*.  
 We are often told, that <sup>a</sup> *the Word of the*  
*Lord was a Help to Moses*, and <sup>r</sup> *did many*  
*Signs, Wonders and Miracles by him.* That  
<sup>s</sup> *he dealt strongly by the Hand of Moses,*  
*and brought their Fathers out of Egypt.*  
<sup>t</sup> *God led Moses by his Word,* <sup>u</sup> according  
 to

<sup>a</sup> Exod. iii. 12. O. Exod. xviii. 19. O. Exod. xiii.  
 8. J. Deut. i. 1. H. Deut. iv. 34. H. Jos. i. 5. Jos.  
 iii. 7. <sup>r</sup> Exod. xiii. 8. J. Deut. vi. 22. J. Deut.  
 xxxiv. 11. J. <sup>s</sup> 1 Sam. xii. 6. <sup>t</sup> Deut. xxxiv.  
 6. J. <sup>u</sup> Exod. iv. 12, 15. O.

to the Promise, that *the* Word of the Lord <sup>Appendix</sup>  
*should be with his Mouth, and teach him.* <sup>to</sup> *Serm. VI.*  
 Thus <sup>x</sup> *the* Word of the Lord *shewed* Mo-  
 ses a Tree, and <sup>y</sup> *the Waters* and *the* Israe-  
 lites *were healed by the* Word of the Lord.  
 In general Terms it is said, <sup>z</sup> that *the* Word  
 of the Lord *was a Help to the* Israelites. In  
 particular, that <sup>a</sup> *the* Word of the Lord  
*healed the River of Egypt.* <sup>b</sup> *The* Word of  
 the Lord *brought the* Israelites *out of E-*  
*gypt,* <sup>c</sup> *according as the* Lord *said by his*  
*Word.* For <sup>d</sup> *he said by his* Word, *that*  
*he would deliver them.* He <sup>e</sup> *fought for*  
*them,* and <sup>f</sup> *brought them through the* Red

Q 2

Sea.

<sup>x</sup> Exod. xv. 25. H. <sup>y</sup> Exod. xv. 26. H. <sup>z</sup> Gen.  
 xlviii. 21. O. Num. xiv. 9. O. Num. xxiii. 21. O.  
 Deut. ii. 7. O. Deut. xx. 1. O. <sup>a</sup> Exod vii. 25. J.  
<sup>b</sup> Deut. vi. 21, 22. J. Deut. xxiv. 18. J. Exod. iii.  
 8. J. Deut. iv. 37. O. Deut. xx. 1. O. Deut. xxxii.  
 50. J. <sup>c</sup> Exod. ii. 23. J. Exod. iii. 8, 17. J. Exod.  
 xv. 2. J. <sup>d</sup> Exod. ii. 25. O. *Thus it is said, that*  
*the Lord spared by his Word the Children of Israel.*  
 Exod. xii. 27. J. *The Word of the Lord fought for*  
*them against the Egyptians.* Exod. iv. 25. J. *And this*  
*is the Word of the Lord, who prepares for them the*  
*Victories of their Battles.* Exod. xiv. 27. H. Deut. i.  
 30, 32. O. Deut. ii. 2. O. 1 Sam. xii. 6. <sup>e</sup> Deut. iii.  
 22. J. <sup>f</sup> *The Waters were made Heaps by the*  
*Word of the Lord from before him.* Exod. xviii. 8. J.



Appendix to Sermon VI. *Sea. The Word of the Lord went before them in a Pillar of a Cloud and of Fire, and led them through the Wilderness, like a Father. He helped the Israelites against Og, and destroyed the Ammonites from before them. He blessed them, and multiplied them. He chose them in this World, and gave them a good Portion. He made them dwell separately in the Land of Canaan, the Land, which the Lord cared for by his Word. And therefore the Israelites were called a People who is saved by the Word of the Lord. He was the Shield of their Health, and his Sword was the Strength of their Magnificence. Accordingly the Prophet Jeremiah asks this Question, Hath the*

*And this they acknowledged in their Song, saying, He spoke by his Word, and he was my Redeemer. This is my God, and I will build him a Sanctuary; the God of my Fathers, and I will serve him. Exod. xv. 2. O. By the Word of his Mouth the Waters were gathered together. Exod. xv. 8. O. He spoke by his Word, and the Waters covered them. Exod. xv. 10. O. Deut. ix. 3. O. Exod. xiii. 18. H. Isai. lxiii. 13. Jer. xxxi. 2. Hof. ix. 10. Jer. xxxi. 9. Num. xxi. 35. J. Deut. ii. 21. J. Num. xxxii. 8. H and J. Deut. xxvi. 18. J. Deut. xxxii. 9. J. Deut. xxxii. 12. J. Deut. xi. 12. J. Deut. xxxii. 9. 28. J. Jer. ii. 31.*

*the Word of the Lord been like a desert* Appendix  
*Wildernefs to the Houfe of* Israel? and <sup>to</sup> *promised* Sermon. VI.  
*them in the Name of God, faying,*  
*My Word fhall not caft off the whole Seed of*  
*Israel.* This was fo evident, that it was a  
 folemn Proteftation of *Pharaoh* to *Mofes*,  
<sup>u</sup> *Let the Word of the Lord be your Help.*  
 The fame was ufed by <sup>x</sup> *Caleb*, and <sup>y</sup> *the*  
*Israelites*, as we fay, *So help you God.* And  
 when *Booz* came to the Reapers, he faid,  
<sup>z</sup> *Let the Word of the Lord be your Aid,*  
*and they faid, The Lord blefs thee,* intend-  
 ing the fame thing by the different Salu-  
 tations.

Hitherto, as *Mofes* obferved, <sup>a</sup> *the Word*  
*of the Lord judged the Judgment of his*  
*People Israel with his Mercy;* and when  
 they came into the Land of *Canaan*, it was  
 both <sup>b</sup> *promised*, and <sup>c</sup> *performed*, that *the*  
*Word of the Lord was a Help to* *Joshua*,  
<sup>d</sup> *fought for the* *Israelites*, and <sup>e</sup> *entered the*  
*Battles for them.* And <sup>f</sup> *he faid to the*

Q 3

*Reube-*

<sup>t</sup> Jer. xxxi. 37. <sup>u</sup> Exod. x. 10. O and J. <sup>x</sup> Josh.  
 xxiv. 12. <sup>y</sup> Josh. i. 17. 1 Kings iii. 7. 1 Kings viii.  
 57. <sup>z</sup> Ruth ii. 4. <sup>a</sup> Deut. xxxii. 36. J. <sup>b</sup> Josh.  
 i. 5. Josh. iii. 7. <sup>c</sup> Josh vi. 27. <sup>d</sup> Josh. xxiii. 3.  
 Josh. x. 42. <sup>e</sup> Josh. xxiii. 10. <sup>f</sup> Josh. xxii. 31.

Appendix *Reubenites, Ye have not prevaricated against*  
 to *the Word of the Lord. Therefore ye have*  
 Sermon.VI. *delivered the Children of Israel from the*  
*Hand of the Word of the Lord, that is,*  
*from his Vengeance.*

After the Time of *Joshua* <sup>e</sup> *the Word of*  
*the Lord was a Help to the Judges,* <sup>h</sup> *to Sa-*  
*muel, and* <sup>i</sup> *for some Time to Saul, but*  
<sup>k</sup> *especially to David. It* <sup>l</sup> *comforted him,*  
*and* <sup>m</sup> *supported him, which* <sup>n</sup> *he often de-*  
*pended upon, and* <sup>o</sup> *thankfully acknowledged.*  
 And from his own Experience he could  
 speak in general Terms, that <sup>p</sup> *the Word of*  
*the Lord is in the Generation of the just.*  
 Thus *the Word of the Lord was* <sup>q</sup> *with So-*  
*lomon,* <sup>r</sup> *with Elisha, and* <sup>s</sup> *with the Israe-*  
*lites in the Reign of Jeboabaz. Thus* <sup>t</sup> *he*  
*was with Hezekiah,* <sup>u</sup> *whose Deliverance*  
*from the Assyrians is said to be done by the*  
*Word*

<sup>e</sup> Judg. ii. 18.      <sup>h</sup> 1 Sam. iii. 19.      <sup>i</sup> 1 Sam.  
 x. 6.      <sup>k</sup> 2 Sam. v. 10. 2 Sam. vii. 3, 9. 2 Sam.  
 xiv. 7. 1 Kings iii. 7. Psal. cxviii. 6, 7, 13.      <sup>l</sup> 1 Sam.  
 xxx. 6.      <sup>m</sup> 2 Sam. xxii. 19. Psal. xviii. 19.      <sup>n</sup> 2 Sam.  
 xxii. 30. Psal. xviii. 29.      <sup>o</sup> 2 Sam. xxii. 36. Psal.  
 xviii. 36. Psal. cxvi. 7.      <sup>p</sup> Psal. xiv. 5.      <sup>q</sup> 1 Kings  
 iii. 7. 1 Kings viii. 57.      <sup>r</sup> 2 Kings iii. 12. Heb.  
 and Chald.      <sup>s</sup> 2 Kings xiii. 33.      <sup>t</sup> 2 Kings xviii. 7.  
<sup>u</sup> Isai. xxxvii. 22.



Word *by the* Chaldee Paraphrafts. 231

*Word of the Lord of Hosts*, <sup>x</sup> that he might <sup>Appendix</sup> *preserve* Jerusalem *for his Word's Sake.* <sup>to</sup> *Serm. VI.* And the Prophet *Isaiah* foretold of *Cyrus*, *that the Word of the Lord should go before him, and conquer.* And it is said of the *Israelites* in general Terms, that <sup>z</sup> *the Word of the Lord shall be like the Dew to them.* <sup>a</sup> *God will make them by his Word like a beautiful Fig-tree.* <sup>b</sup> *His Word was like a good Countryman, who eases the Shoulders of the Oxen.* And <sup>c</sup> *his Word shall be to Jerusalem as a Wall of Fire round about, and the Glory in the Midst of her.* And thus he was <sup>d</sup> so often prayed to, promised, expected, or was really a Help to his People or Servants.

Q 4

And

<sup>x</sup> *Isai.* xxxvii. 35. <sup>y</sup> *Isai.* xlv. 2. <sup>z</sup> *Hof.* xiv. 6.  
<sup>a</sup> *Hof.* xiv. 9. <sup>b</sup> *Hof.* xi. 4. <sup>c</sup> *Zech.* ii. 5. <sup>d</sup> *Gen.* xlviii. 21. O. *Gen.* xlix. 25. O. *Exod.* x. 10. O. *Exod.* xviii. 19. O. *Num.* xiv. 9, 43. O. *Num.* xxiii. 21. O. *Deut.* i. 30. O. *Deut.* ii. 7. O. *Deut.* iv. 37. O. *Deut.* xx. 1, 4. O. *Deut.* xxxi. 6, 8, 23. O. *Gen.* iv. 28. J. *Gen.* xxvi. 3. J. *Gen.* xxvii. 28. J. *Gen.* xxviii. 15, 20. J. *Gen.* xxix. 12. J. *Gen.* xxxi. 3. J. *Gen.* xlviii. 21. J. *Gen.* xlix. 25. J. *Exod.* xvii. 15. J. *Exod.* xviii. 19. J. *Num.* xiv. 9, 43. J. *Num.* xxiv. 23. H. *Num.* xxiii. 8, 21. J. *Deut.* i. 10, 30. J. *Deut.* ii. 7. J. *Deut.* iii. 22. J. *Deut.* xx. 1. J. *Deut.*

And as Obedience to *God* is described as performed to his *Word*, and Promises are made in his Name, and Rewards given by him, and for his Sake; so Disobedience is described, Judgments are threatened, and Punishments said to be inflicted in the same Manner. Sometimes it is described by *Despising the Word of the Lord*, <sup>f</sup> being rebel-

Deut. xxxi. 5, 6, 8, 23. J. Deut. xxxiii. 28. J. Josh. i. 9, 17. Josh. vii. 12. Josh. xxiii. 3, 10, 13. Judg. ii. 18. Judg. vi. 12, 16. 1 Sam. x. 6, 10. 1 Sam. xvi. 18. 1 Sam. xvii. 37. 2 Sam. vii. 3, 9. 2 Sam. xiv. 7. 2 Sam. xxii. 19. 1 Kings xi. 38. 2 Kings xiii. 23. 2 Kings xviii. 7. Job xxix. 6. Psal. xviii. 19. Psal. xxiii. 4. Psal. xxxvii. 17. Psal. xli. 4. Psal. xlv. 6. Psal. xlv. 8, 12. Psal. liii. 7. Psal. lv. 17, 19. Psal. cxviii. 6, 7, 13. Psal. cxxi. 7. Psal. cxxiv. 2, 8. Isai. xvii. 10. Isai. xli. 9, 13, 14. Isai. xlv. 2, 17, 22. Isai. xlix. 5, 15. Isai. lxiii. 5, 8. Jer. xv. 20. Jer. xx. 11. Jer. xxx. 11. Jer. xlii. 11. Jer. xlvi. 28. Ezek. vii. 22. Ezek. xxxiv. 30. Hof. i. 7. Hof. xi. 11. Hof. xiii. 9. Amos v. 14. Mic. ii. 13. Hag. i. 13. Hag. ii. 5. Zech. ii. 5. Zech. iv. 6. Zech. viii. 23. Zech. x. 5. <sup>e</sup> Num. xi. 20. O. Num. xv. 31. O and H. 1 Sam. xv. 23. <sup>f</sup> Num. xiv. 9. O. Num. xx. 24. O and J. Heb. פ my Mouth. Num. xxvii. 14, as before, O. Deut. i. 26, 43. O. Deut. ix. 23. O. Deut. i. 26, 43. J. where he is called Jehovah. Deut. ix. 23. J. 1 Sam. xii. 14, 15. 1 Sam. xv. 23. Josh. xxii. 18, 19, 22, 29. 1 Kings viii. 50. *The Expression*

# Word by the Chaldee Paraphrafts. 233

rebellious against the Word of the Lord, or his Decree, or <sup>Appendix to</sup> <sup>Serm. VI.</sup> Transgressing against him, or his Decree, or <sup>h</sup> not Obeying his Word, and sometimes with <sup>i</sup> a Variety of other Expressions to the same Purpose.

Accord-

is The Rebellions, which they have rebelled against thee, and against thy Word, *where it is spoken as of two different Persons.* 1 Kings xiii. 21, 26. Psal. v. 11. Psal. cvi. 7. Psal. cvii. 11. Isai. i. 2. Isai. xliii. 27. Isai. lxvi. 24. Jer. ii. 8, 30. Jer. iii. 13. Jer. iv. 17. Jer. xi. 19. Jer. xxxiii. 8. Lam. i. 17. The Decree of his Word. Lam. i. 18, 20. Ezek. ii. 3. Ezek. xx. 8, 13, 21, 25. Hof. vi. 13, 14. Hof. x. 9. Hof. xiv. 1. Zeph. iii. 11. <sup>g</sup> Exod. xiii. 17. J. Deut. xxi. 20. J. Ruth i. 4, 5. 1 Sam. xv. 24. Isai. xxvi. 19. Isai. xxviii. 21. Ecclef. i. 12. Lam. i. 17, 18, 20. Isai. xxxii. 5. Jer. vii. 29. Jer. xvii. 13. Ezek. i. 8. Hab. iii. 2, 6. Hof. vi. 5, 7. <sup>h</sup> Lev. xviii. 21, 27. O. to receive it. Lev. xxvi. 14. O. Num. xiv. 22. O. Deut. xxviii. 45. J. Josh. v. 6. Judg. ii. 20. Judg. vii. 10. 1 Sam. xii. 14, 15. 1 Sam. xv. 19. 1 Sam. xxviii. 18. 1 Kings xx. 36. 2 Kings xviii. 12, *twice*. Isai. i. 20. Jer. iii. 13, 25. Jer. vii. 26. Jer. ix. 13. Jer. xvii. 24, 27. Jer. xxvi. 4. Heb. <sup>אלי</sup> to me. Jer. xxii. 21. Heb. <sup>קולי</sup> My Voice. Jer. xxv. 7, 8. Jer. xxii. 23. Heb. <sup>קולך</sup> thy Voice. Jer. xxxiv. 14, 17. Jer. xxxv. 14, 15, 16. Jer. xl. 3. Jer. xlii. 13, 21. Jer. xliii. 4, 7. Jer. xlv. 23. Ezek. iii. 7. Zech. i. 5. <sup>i</sup> Num. xi. 20. O. Deut. xxxii. 51. O. Gen. xi. 2. H. Exod. xvi. 8. J. Lev. vi. 1. J. Lev. xxvi. 40. J. Num. xi. 20, 25, 26, 28, 29. J. Num. xiv. 22. J. Num.



Appendix  
to

Serm. VI. to be <sup>k</sup> punished with particular Curses by  
 the *Word of the Lord*; that <sup>l</sup> his Word  
 should *abhor them*, and <sup>m</sup> *destroy them*, <sup>n</sup> *be*  
*a Revenger* to them, <sup>o</sup> *cast them off*, and  
<sup>p</sup> *punish them even in Hell*. That the *Word*  
*of the Lord* shall be like <sup>q</sup> a *Tempest*, <sup>r</sup> a  
*Moth*,

Num. xvi. 11, 26. J. Num. xxi. 5. J. Deut. i. 1. J.  
 Deut. viii. 20. J. Deut. ix. 23. J. Deut. xxviii. 15,  
 62. J. Deut. xxxii. 18, 51. J. Josh. xxii. 11. 1 Sam.  
 xiii. 13. Thou hast not kept the Commandment of  
 the *Word of the Lord*, which he commanded thee,  
*that is*, which *God the Lord* commanded thee, as in  
*Verse* 14. 1 Sam. xv. 23. 1 Kings xiii. 26. See the  
 Septuagint and Text throughout the whole Chapter.  
 1 Chron. x. 13. See the Text and Septuagint. Job. i.  
 11. Job ii. 5. Psal. cvi. 26. Cant. vi. 12. Isai. 5. 24.  
 See the Text. Isai. xxxvii. 29. Isai. lxxv. ii. Jer. iii.  
 20. Jer. v. 11, 12. Jer. vii. 28, 29. Jer. xvii. 13.  
 Ezek. i. 8. Ezek. ii. 3. Ezek. xx. 27, 38. Ezek.  
 xxxix. 23, 26. Hof. v. 7, 8. Hof. vi. 5, 7. Hof. ix.  
 17. Zeph. iii. 2. Zech. i. 5. <sup>k</sup> Lev. xxvi. 14, 18,  
 21, 23, 27. O. Deut. xviii. 19. O. Deut. xxviii. 20,  
 21, 22, 25, 27, 28, 35, 48, 49, 59, 61, 62, 63, 65,  
 68. J. Ecclef. xi. 3. <sup>l</sup> Lev. xxvi. 30. O. Amos  
 iv. 11. My *Word* abhorred you, as the *Lord* abhorred  
*Sodom*, *that is*, as two different Persons acting like each  
*other*. <sup>m</sup> Deut. i. 1. H. Deut. xxxii. 27. J. Psal.  
 cvi. 23. Hof. vi. 5. Hof. xiii. 14. <sup>n</sup> Deut. xviii.  
 19. J. Isai. viii. 14, &c. <sup>o</sup> Jer. vi. 8. <sup>p</sup> Isai.  
 xxx. 33. Isai. xxxi. 9. Psal. ly. 24. <sup>q</sup> Isai. xl. 24.  
 Isai. xli. 16. <sup>r</sup> Hof. v. 12.

*Moth*, <sup>s</sup> a *Lioness*, <sup>t</sup> a *roaring Lion*, <sup>u</sup> a *Bear*, <sup>Appendix to</sup> or <sup>x</sup> a *burning Wind*, and <sup>y</sup> *have his Enemies* in *Derision*, with <sup>z</sup> several Expressions of the same Nature, beside <sup>a</sup> many other Threatnings against Sinners in general. Serm. VI.

And to shew that these were not bare empty Threatnings, we are told of several Examples, which the *Word of God* hath made. Thus <sup>b</sup> God *judged the old World by his Word*. <sup>c</sup> *And he said, I will destroy Men by my Word; for it repented me by my Word, that I have made them*. Thus when the Tower of *Babel* was building, <sup>d</sup> *The Lord said unto the seventy Angels, Let us go down. And the Word of the Lord was manifested, and his seventy Angels with him; which Word of the Lord* <sup>e</sup> *is called Jehovah, or The Lord, who dispersed the Builders*. Thus <sup>f</sup> *the Word of the Lord sent great Plagues*

<sup>s</sup> Hof. v. 14. Hof. xiii. 7. <sup>t</sup> Hof. xi. 10. <sup>u</sup> Hof. xiii. 8. <sup>x</sup> Hof. xiii. 15. <sup>y</sup> Psal. ii. 4. Psal. lii. 9. <sup>z</sup> Isai. xxxvii. 29. Isai. lxv. 2. Jer. iii. 20. Jer. v. 11, 12. Jer. vii. 28. Ezek. ii. 3. Ezek. xx. 27, 38. Ezek. xxxix. 23, 26. Hof. v. 7, 8. Hof. vi. 5, 7. Hof. ix. 17. Hab. iii. 2, 6. Zeph. iii. 2. Zech. i. 5. <sup>a</sup> 2 Sam. xxii. 28. Job iv. 9. Psal. xviii. 13, 15, 16, 28. Psal. xxix. 5, 8. <sup>b</sup> Gen. vi. 3. J. <sup>c</sup> Gen. vi. 7. J. <sup>d</sup> Gen. xi. 7, 8. J. <sup>e</sup> *Ibid.* <sup>f</sup> Gen. xii. 17. J. Gen. xvi. 1. J.

*Lord sent a Rain of Mercy upon Sodom; but when they did not repent, Brimstone and Fire was sent upon them from the Word of the Lord out of Heaven. <sup>h</sup> The Word of the Lord sent Plagues upon the Egyptians, and afterward <sup>i</sup> destroyed the Canaanites. <sup>k</sup> The Lord spoke by his Word to destroy Amalek. And <sup>l</sup> Joshua conquered Amalek according to the Word of the Lord; and thus <sup>m</sup> he destroyed the Ammonites. Thus <sup>n</sup> he destroyed the rebellious Israelites in the Wilderness, particularly <sup>o</sup> when they made the golden Calf. When they murmured, he <sup>p</sup> sent fiery Serpents among them. When they worshiped Baal Peor, they were <sup>q</sup> crucified before the Word of the Lord, and <sup>r</sup> he also destroyed them, on which Occasion he*

<sup>s</sup> Gen. xix. 24. H and J. Deut. xxix. 23. J.  
<sup>h</sup> Exod. ii. 5. J. Exod. iii. 19. J. Exod. xii. 19. J.  
 Exod. xiv. 24. H. Exod. xv. 1. H and J. Deut. xi.  
 23. J. Deut. xxix. 2. J. <sup>i</sup> Lev. xx. 23. O. Josh.  
 xiii. 6. <sup>k</sup> Exod. xvii. 16. J. <sup>l</sup> Exod. xvii.  
 13. J. <sup>m</sup> Deut. ii. 21. J. <sup>n</sup> Lev. xx. 23. J.  
 Deut. xxv. 18. J. <sup>o</sup> Exod. xxxii. 35. J. <sup>p</sup> Num.  
 xxi. 6. H and J. <sup>q</sup> Num. xxv. 4. J. <sup>r</sup> Deut.  
 iv. 3. J.



he is called *Jehovah*, and <sup>s</sup> at laſt he cauſed them to be carried away Captives into *Ba-* <sup>Appendix</sup>  
*bylon*. He <sup>t</sup> caſt off Saul, and did not re- <sup>to</sup>  
ceive his Prayer, and <sup>u</sup> ſmote Uzzah, be- <sup>Serm. VI.</sup>  
cauſe he had offended. It is ſaid of Satan,  
<sup>x</sup> that he *provoked the Word of the Lord*  
*againſt Job*, that <sup>y</sup> his Wife adviſed him to  
*curſe the Word of the Lord, and die*, and  
he confeſſed, that <sup>z</sup> *the Word of the Lord*  
*both gave and took away*. And when his  
Afflictions were ended, <sup>a</sup> *the Word of the*  
*Lord accepted the Face of Job, and the*  
*Word of the Lord gave Job twice as much,*  
*as he had before*, and <sup>b</sup> *bleſſed Job at the laſt*  
*more than at the firſt*.

If we look into the other Acts recorded  
in the *Targum*, concerning the *Word of*  
*God*, we ſhall find, that he was <sup>c</sup> frequently  
with

<sup>s</sup> Jer. xiv. 19.    <sup>t</sup> 1 Sam. xxviii. 15.    <sup>u</sup> 2 Sam.  
vi. 7.    <sup>x</sup> Job ii. 3.    <sup>y</sup> Job ii. 10.    <sup>z</sup> Job. i.  
21.    <sup>a</sup> Job xlii. 9, 10.    <sup>b</sup> Job xlii. 12.    <sup>c</sup> *As*  
*with Abijah*. 1 Kings xii. 24. Sept. page 468. *With*  
*Elijah*. 1 Kings xix. 9. 1 Kings xxi. 28. Heb. *With*  
*Gad*. 2 Sam. xxiii. 11. Heb. *With Hoſea*. Hoſ. i. 1.  
*With Joel*. Joel i. 1. *And with Zechariah*. Zech. i. 1,  
7. Zech. iv. 8. Zech. vi. 9. Zech. vii. 1, 4, 8. Zech.  
viii. 1, 18. See before in page 177, to page 185.

Appendix to Sermon VI. with the *Prophets*, and <sup>d</sup> frequently came unto others both *Patriarchs* and *Prophets*, foretelling to them future things known to *God* alone, and giving them in Charge, what they should say to others. Thus in particular he came <sup>e</sup> to *Jeremiah*, on which Occasion he speaks of himself <sup>f</sup> as *God*, and *Jeremiah* <sup>g</sup> calls him the *Lord* or *Jehovah*. Thus the *Word of the Lord* <sup>h</sup> came often to *Ezekiel*.

<sup>d</sup> *As to several*, Gen. xxxv. 8. H. To Abraham. Gen. xviii. 2. H. and xviii. 17. H and J. To David. 1 Chron. xxii. 8. To Elijah. 1 Kings xvii. 3, 5, 8, 16, 24. 1 Kings xviii. 1. To Haggai. Hag. i. 1, 3. To Jehu. 1 Kings xvi. 1. Heb. To Jonah. Jonah i. 1. To Isaiah. Isai. xxxviii. 4. To Laban. Gen. xxxi. 24. O. To Micah. Mic. i. 1. To Nathan. 1 Chron. xvii. 3. To Shemaiah. 1 Kings xii. 22. Sept. and Chald. 2 Chron. xi. 2. 2 Chron. xii. 7. To Zephaniah. Zeph. i. 1. And to the Prophet in Jeroboam's Time. 1 Kings xiii. 1 to 5. <sup>e</sup> Jer. i. 2, 4. Jer. vii. 11. Jer. xiii. 3, 8. Jer. xiv. 1. Jer. xviii. 1, 5. Jer. xxi. 1. Jer. xxiv. 4, and Jer. xxv. 1. <sup>f</sup> Jer. i. 5, 7, 8, 9. <sup>g</sup> Jer. i. 6, 11, 12, 13, 14, 15, 17. <sup>h</sup> Ezek. iii. 16. Ezek. vi. 1. Ezek. vii. 1. Ezek. xii. 1, 8, 26. Ezek. xiii. 1, 8, 13, 17. Ezek. xiv. 2, 12. Ezek. xv. 1. Ezek. xvi. 1. Ezek. xvii. 1, 12. Ezek. xviii. 1. Ezek. xx. 2, 45. Ezek. xxi. 1, 8, 18. Ezek. xxii. 1, 17, 23. Ezek. xxiii. 1. Ezek. xxiv. 1, 15, 20. Ezek. xxv. 1. Ezek. xxvi. 1. Ezek. xxvii. 1. Ezek. xxviii. 1, 11, 20. Ezek. xxix. 1, 17. Ezek. xxx. 1, 20. Ezek. xxxi. 1. Ezek. xxxii.

*Ezekiel.* In ſome of thoſe Places <sup>i</sup> he ſpeaks <sup>Appendix</sup> of himſelf as *Jehovah*, and <sup>k</sup> his Words <sup>to</sup> *Serm. VI.* are called the Words of *Jehovah*, <sup>l</sup> *which* (ſaith he) *ſhall be confirmed, and ſhall not be in vain any more.* And then he adds, *I will ſpeak the Word, and I will confirm it, ſaith the Lord God.* He ſaith to the Prophet <sup>m</sup> *I have ſet thee for a Sign unto the Houſe of Iſrael*, and adds, <sup>n</sup> *They ſhall know, that I am Jehovah.* Thus he frequently ſpeaks of himſelf as <sup>o</sup> the true God, and <sup>p</sup> one who will take Vengeance on the Iniquities of his People. Where he ſpeaks of himſelf he ſaith, <sup>q</sup> *Thus ſaith the Lord.* And <sup>r</sup> *I will ſend the Plague of my Anger upon them, ſaith the Lord.* And <sup>s</sup> *there ſhall be the Plague of my Power.* And <sup>t</sup> *ye ſhall know, that I am the Lord God.* And where he brings in God the Father ſpeaking, he ſaith, <sup>u</sup> *I the Lord will answer the Sinner*  
by

1, 17. Ezek. xxxiii. 1, 23. Ezek. xxxiv. 1. Ezek. xxxv. 1. Ezek. xxxvi. 16. Ezek. xxxvii. 15, and Ezek. xxxviii. 1. <sup>i</sup> Ezek. xi. 14 to 21. <sup>k</sup> Ezek. xi. 25, 27, 28. Ezek. xiv. 8. <sup>l</sup> Ezek. xiv. 8. <sup>m</sup> Ezek. xii. 6. <sup>n</sup> Ezek. xii. 15, 16. <sup>o</sup> Ezek. xiv. 13, to the End. <sup>p</sup> Ibid. and Ezek. xv. 7, 8. <sup>q</sup> Ezek. xii. 19, 23. <sup>r</sup> Ezek. xiii. 2, 8. <sup>s</sup> Ezek. xiii. 9. <sup>t</sup> Ezek. xiii. 9, 14. <sup>u</sup> Ezek. xiii. 4, 7, 9.



Appendix *by my Word*; where in the Text it is, *By*  
 to  
 Serm. VI. *my self*. And certainly, it would be the  
 { greatest Madness, Presumption and Blasphemy in the World for any Author to put such Words as these into the Mouth of any Being, which he did not believe to be true and very *God*.

In other Places we are told of those, who <sup>x</sup> *heard the Word of the Lord their God*, and also <sup>y</sup> of his Speaking, and <sup>z</sup> Foretelling things to come, and <sup>a</sup> Exerting himself in such a Manner, that the People were afraid, and said, *If we shall hear the Voice of the Word of the Lord any more, we shall die*. Thus to give but one particular Instance. <sup>b</sup> *The Word of the Lord came to Balaam*.

<sup>x</sup> Hag. i. 12. <sup>y</sup> Lev. xxiv. 12, 13, 23. According to the Sentence of the *Word of the Lord*. And the *Lord* said. Gen. xviii. 21. O. Exod. ii. 25. O. Gen. iii. 9. H. Gen. iii. 8, 10. J. Gen. i. 26. H. Exod. ii. 23. J. Exod. iii. 14. H. Exod. iii. 17. J. Exod. x. 29. J. Exod. xiv. 15. H. Exod. xix. 3, 8, 13. H. Num. viii. 9. J. Num. xiv. 20. H. Deut. xxxiv. 10. J. 1 Kings xii. 24. Psal. cx. 1, in both Targums. Eccles. ii. 1. Lam. iii. 53, 57. Isai. xii. 2. Isai. xxxvi. 10. Isai. xlv. 24. And as before in page 195, and 196. <sup>z</sup> 1 Kings xvi. 24. 2 Chron. xi. 3, and in many other Places. <sup>a</sup> Deut. v. 25. J. Deut. xxxi. 2. J. <sup>b</sup> Num. xxii. 9. O.

Word *by the* Chaldee Paraphrafts. 241

*Balaam.* Now the *Jewish Paraphrafts* ob- Appendix  
serve, that *Balaam* very rightly took him <sup>to</sup> Sermon. VI.  
for a divine Person, as it appears also from  
the Text itself. Here it is said, that <sup>c</sup> *the*  
Word of the Lord *came to* Balaam, <sup>d</sup> *met*  
him, <sup>e</sup> *put a Word in his Mouth.* And  
<sup>f</sup> *he heard the Word of the Lord in a Trance,*  
*and saw a Vision from the Face of the Al-*  
*mighty.* And accordingly he tells *Balak,*  
<sup>g</sup> *that he had no Power to transgress the De-*  
*cree of the Word of the Lord his God,* <sup>h</sup> *to*  
*do good or bad of his own Will; but what*  
*the Lord said, that would he speak.* That  
<sup>i</sup> *he would endeavour to know, what the Word*  
*of the Lord should speak to him.* And <sup>k</sup> *if*  
*the Word of the Lord should meet him, then*  
*the Word, which he should tell Balaam, that*  
*he would tell again.* And also <sup>l</sup> *that the*  
*Word of the Lord opened the Mouth of the*  
*Ass.* Now it is plain, that the *Paraphrafts*  
supposed this *Word of the Lord* to be a di-

R

vine

<sup>c</sup> Num. xxii. 9, 20. J. Num. xxiii. 4, 16. J.  
<sup>d</sup> Num. xxiii. 16. O. <sup>e</sup> Num. xxiii. 5, 16. O  
and J. <sup>f</sup> Num. xxiv. 4, 16. O and J. <sup>g</sup> Num.  
xxiv. 13. O. Num. xxiv. 18. O and J. <sup>h</sup> Num.  
xxiv. 13. J. <sup>i</sup> Num. xxii. 19. J. <sup>k</sup> Num. xxiii.  
3. O and J. <sup>l</sup> Num. xxii. 28. J.

Appendix <sup>to</sup> Sermon VI. vine Person; for according to them <sup>m</sup> Balak asked, *What hath Jehovah said?* And <sup>n</sup> Balaam spoke before *Jehovah*. <sup>o</sup> He saw, *that it pleased the Lord to bless Israel*. And <sup>p</sup> the Lord said unto Balaam, and <sup>q</sup> put a Word in his Mouth. And Balaam said, <sup>r</sup> *It is not the Will of the Lord to suffer me to curse them*. And <sup>s</sup> the Word, which Jehovah shall put in my Mouth, that will I speak. And <sup>t</sup> he should answer them, as the Lord should speak unto him. And he makes this Apology, <sup>u</sup> *Did I not say at first, Whatsoever the Lord shall say unto me, that will I do?* His Blessings run thus, <sup>x</sup> *The Word of the Lord is not like the Words of Men, for <sup>y</sup> the Lord of all the World is a firm Lord*. <sup>z</sup> *The Word of the Lord will accomplish what he said*. And <sup>a</sup> he hath decreed and established it. <sup>b</sup> *The Word of the*  
Lord

<sup>m</sup> Num. xxiii. 17. O and J.      <sup>n</sup> Num. xxii. 20. O.  
<sup>o</sup> Num. xxiv. 1. O, H and J.      <sup>p</sup> Num. xxii. 12. J.  
<sup>q</sup> Num. xxii. 35. O. Num. xxiii. 5. J.  
<sup>r</sup> Num. xxii. 13. O and J.      <sup>s</sup> Num. xxii. 38. O. Num. xxiii. 12. O and J. Num. xxiii. 16. O.  
<sup>t</sup> Num. xxii. 8. J.      <sup>u</sup> Num. xxiii. 26. J.      <sup>x</sup> Num. xxiii. 19. O and H.  
<sup>y</sup> Num. xxiii. 19. J.      <sup>z</sup> Num. xxiii. 19. O and H.      <sup>a</sup> Num. xxiii. 19. H.      <sup>b</sup> Num. xxiii. 8. H.



Lord *bleſſeth them, and the Word of the* Appendix  
 Lord *multiplies them.* <sup>c</sup> *The Word of the* to Sermon VI.  
 Lord *ſhall give a good Reward to the juſt,*  
*and take Vengeance on the wicked.* <sup>d</sup> *How*  
*ſhall I curſe thoſe, whom the Word of the*  
*Lord hath bleſſed? And how ſhall I diminifh*  
*thoſe, whom the Word of the Lord hath*  
*increaſed? And* <sup>e</sup> *The Word of the Lord*  
*ſhall be with them, and Glory from their*  
*King ſhall proteſt them.* Or as <sup>f</sup> another  
 hath it, *The Word of the Lord is their Aid,*  
*and the Rejoicing of the King Meſſiah is*  
*heard among them.* From whence it is a-  
 bundantly evident, that the *Chaldee Para-*  
*phrafts* ſuppoſed, That the *Angel of the*  
*Lord*, who appeared in the old Times, and  
 particularly to *Balaam*, the *Word of the*  
*Lord*, and the *Meſſiah* was the very ſame  
 Perſon, and that this Perſon was the true  
 and real *Jehovah*.

If we proceed to the divine Attributes,  
 we ſhall find, that theſe Authors deſcribe  
 the *Word of the Lord*, as <sup>g</sup> the *only begotten*

R 2 in

<sup>c</sup> Num. xxiv. 23. H and J. <sup>d</sup> Num. xxiii. 8. J.  
<sup>e</sup> Num. xxiii. 21. H. <sup>f</sup> Num. xxiii. 21. J. <sup>g</sup> Gen.  
 iii. 22. *Where the Word only begotten is the ſame with*  
*what*

*The second Person is called the*  
 Appendix *in the highest Heavens, which shews him*  
 to *be a different Person from the Father,*  
 Sermon VI. *whose Attributes are also ascribed to him.*  
 Thus he is represented as <sup>h</sup> Almighty, and  
<sup>i</sup> one, who *shall not return void, but shall*  
*accomplish that which is determined, and*  
*shall prosper in every thing, for which it is*  
*sent.*

Thus he is represented as <sup>k</sup> one, who  
*knows all things, even <sup>l</sup> the most hidden things,*  
*which are <sup>m</sup> always before his Sight; so that*  
*<sup>n</sup> our Sins are not hid from him; and on*  
*the contrary they <sup>o</sup> are manifest before God,*  
*who trust in his Word, and <sup>p</sup> all our Works*  
*are revealed before him. That <sup>q</sup> the Dark-*  
*ness will not hide any thing from him. <sup>r</sup> If*  
*we make our Bed in Hell, he shall be present.*  
*And <sup>s</sup> though we endeavour to hide ourselves*  
*from*

*what we find, Gen. xxii. 2 and 22, in which Texts*  
*Isaac is called the only Son of Abraham. This is plain*  
*in the Paraphrases of Jonathan and the Hierusalem, and*  
*that also of Onkelos looks the same Way. <sup>h</sup> See before*  
*in the References <sup>x y z</sup> and <sup>a</sup>. <sup>i</sup> Isai. lv. 11. Chald.*  
*and Sept. <sup>k</sup> Gen. xx. 3, 6. J. <sup>l</sup> Deut. xix. 15.*  
*J. Ecclef. xii. 14. <sup>m</sup> Psal. cix. 15. <sup>n</sup> Jer. xvi.*  
*17. Jer. xvii. 16, 17. <sup>o</sup> Nah. i. 7. <sup>p</sup> Isai. lxii.*  
*11. <sup>q</sup> Psal. cxxxix. 12. <sup>r</sup> Psal. cxxxix. 8.*  
<sup>s</sup> Amos ix. 3.

from him in the Isles of the Sea, it will be <sup>Appendix</sup> to no Purpose. For <sup>to</sup> he is a *Witness*, and <sup>Serm. VI.</sup> every thing is before him, and <sup>he</sup> watches over us.

From hence naturally follow all the Works of his Providence. That <sup>y</sup> every thing is done by him, and <sup>z</sup> according to his Direction. <sup>a</sup> *His Hand is not shortned*; and <sup>b</sup> God sends his Word unto the Earth. <sup>c</sup> *The Waters from the highest Heavens* depend on him, and <sup>d</sup> they give no Dew, but according to his Command. <sup>e</sup> He will not therefore be a Liar unto any; but <sup>f</sup> God will fulfil the Will of his Word. Thus the Psalmist saith, <sup>g</sup> *The Word of the Lord shall keep thee from all evil; he shall keep thy Soul.* And <sup>h</sup> *If the Word of the Lord doth not build the City, its Architects labour in vain. If the Word of the Lord doth not keep the City, the Watchman wakes in vain.*

R 3

Besides,

- <sup>t</sup> Jer. xxix. 23.      <sup>u</sup> 1 Sam. xxvi. 20. Psal. cix. 15.  
<sup>x</sup> Gen. xxxi. 49. O.      <sup>y</sup> Isai. xxxvi. 10.  
 Isai. l. 11.      <sup>z</sup> 1 Kings xvii. 2.      <sup>a</sup> Mic. ii. 7.  
<sup>b</sup> Psal. cxlvii. 15.      <sup>c</sup> Psal. cxlviii. 14.      <sup>d</sup> Jer. xiv. 22.  
<sup>e</sup> Jer. ii. 5. Jer. xv. 18.      <sup>f</sup> Jer. xv. 19.  
<sup>g</sup> Psal. cxxi. 7.      <sup>h</sup> Psal. cxxvii. 1.



Appendix

to  
Serm. VI.

Besides, he is represented as <sup>i</sup> a very pure, and <sup>k</sup> holy Being, <sup>l</sup> a jealous, and <sup>m</sup> a Sin-revenging God, <sup>n</sup> of purer Eyes than to behold evil Works, and <sup>o</sup> not to be angry at them. He shall therefore <sup>p</sup> go forth, and <sup>q</sup> remain in Truth and Justice, and <sup>r</sup> shall remain the same for ever and ever.

On the other Hand <sup>s</sup> his Mercies are great, and <sup>t</sup> he will return, that he may have Mercy upon us. And to make all this the more illustrious it is said, <sup>u</sup> that the Lord, or God the Father will reveal the Voice of his Word. And the Prophet mentions him as speaking thus, <sup>x</sup> For my Name and for my Word I will cause, that it shall not be violated, and my glory, which I have revealed unto you, will I not give to another

<sup>i</sup> Psal. cxix. 140.    <sup>k</sup> Num. ix. 8. J. Num. xv. 34. J.    <sup>l</sup> Deut. iv. 24. O.    <sup>m</sup> Deut. xviii. 19. J. Deut. xix. 15. J. Deut. xix. 19. O.    <sup>n</sup> Hab. i. 13. <sup>o</sup> Isai. xxxvii. 29.    <sup>p</sup> Isai. xlv. 23.    <sup>q</sup> Isai. xlviii. 1. <sup>r</sup> Isai. xl. 8. Isai. xlv. 4. Isai. lii. 6. Hof. xi. 9. Hab. i. 12. Hab. iii. 13.    <sup>s</sup> 2 Sam. xxiv. 14.    <sup>t</sup> Mic. vii. 19.    <sup>u</sup> Isai. xxx. 30.    <sup>x</sup> Isai. xlviii. 11, 12. *The Text is thus,* For my own sake, even for my own sake will I do it: for how should my name be polluted? And I will not give my glory to another. Hearken unto me, O Jacob, and Israel my called. *See also* Isai. xlii. 8.

ther People. And therefore obey my Word, <sup>Appendix</sup>  
 O House of Israel. And since these antient <sup>to</sup> Sermon. VI.  
 Authors give the *Word of God* such Attri-  
 butes as these, it is plain, that they could  
 not but own him to be true and very *God*  
 in the highest Sense.

Let us now proceed to the Actions, which  
 they attribute to him, and they are such as  
 can be ascribed to *God* alone. Beside those  
 already mentioned they tell us, <sup>y</sup> that he  
 made the whole World in general from the  
 Beginning, and even <sup>z</sup> *the first things that*  
*were created.* He created <sup>a</sup> the *Heavens*,  
 and <sup>b</sup> the *Earth*, <sup>c</sup> *Man*, <sup>d</sup> the *Garden of*  
*Eden*, and <sup>e</sup> all other Creatures, which were  
 for the Use of Man.

As to the World in general he is said  
<sup>f</sup> to preserve his Creatures, <sup>g</sup> to order and  
 dispose of those, which are irrational and

R 4 insen-

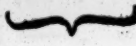
<sup>y</sup> Deut. xxxii. 27. O. Gen. xi. 2. H. Gen. xxxi.  
 33. H. Exod. iii. 14. H. Exod. xii. 42. H. <sup>z</sup> Isai.  
 xlviii. 3. <sup>a</sup> Num. xxiv. 6. H. Psal. cxxiv. 8. Isai.  
 xlv. 24. Isai. xlviii. 13. <sup>b</sup> Psal. cxxiv. 8. Isai.  
 xlv. 24. Isai. xlv. 12. Isai. xlviii. 13. Jer. xxvii. 4.  
<sup>c</sup> Gen. i. 27. H. Gen. iii. 22. H. Deut. xxxii. 6, 18.  
 J. Job. xxxiii. 4. Heb. and Chald. Isai. xlv. 12.  
<sup>d</sup> Gen. ii. 8. J. <sup>e</sup> Deut. viii. 3. J. <sup>f</sup> Job xxxiii.  
 4. <sup>g</sup> Job xxxvii. 10. Psal. xviii. 13, 15, 16.

Appendix to Sermon VI. insensible, and in general Terms <sup>h</sup> to decree whatever comes to pass. And <sup>i</sup> God decrees by his *Word*, which <sup>k</sup> is therefore *not in vain*, but <sup>l</sup> to be received; and accordingly he is called <sup>m</sup> *Jehovah*, and <sup>n</sup> the *God of Israel*.

In Respect of all Mankind he is said <sup>o</sup> to observe our Actions, and <sup>p</sup> to be a *Witness*; for which Reason <sup>q</sup> he is called *Jehovah*. He <sup>r</sup> sends *Plenty or Hunger*. <sup>s</sup> By him are given the *Souls of all Flesh*, and he rules the *Souls of all Men* <sup>t</sup> by his *Providence*.

<sup>h</sup> Num. xxiv. 13. Deut. xxi. 20. J. Ruth i. 4, 5. 1 Kings xii. 24. 1 Kings xiv. 7. Eccles. ii. 15. Eccles. vi. 10. Eccles. x. 8. Cant. vi. 8. Cant. vii. 9. Lam. i. 15, 17. Isai. i. 20. Isai. xxi. 17, 25. Isai. xxv. 8. Isai. xl. 5. Isai. lviii. 14. Jer. iv. 28. Jer. xiii. 15. Ezek. iv. 8. Ezek. v. 13, 15, 17. Ezek. xvii. 21, 24. Ezek. xxi. 17, 32. Ezek. xxii. 14. Ezek. xxvi. 14. Ezek. xxviii. 10. Ezek. xxx. 12. Ezek. xxxiv. 24. Zeph. ii. 5. <sup>i</sup> Num. xxii. 35. O. Ezek. xxxvi. 5, 6, 36. Ezek. xxxvii. 14. Ezek. xxxviii. 19. Ezek. xxxix. 5, 8. Hof. xi. 9. Joel iii. 8. Mic. iv. 4. Zeph. ii. 5. <sup>k</sup> Ezek. vi. 9. <sup>l</sup> Ezek. vi. 2. Ezek. xxiv. 47. Ezek. xxv. 3. Ezek. xxxvi. 1, 3. Ezek. xxxvii. 4. <sup>m</sup> Lev. xxiv. 12, 13. J. Num. xxii. 18, 35, 41. J. Num. xxiv. 13. J. <sup>n</sup> Isai. xxi. 17. <sup>o</sup> Gen. xli. 49, 50. O. <sup>p</sup> Gen. xxxi. 49, 50. O. Judg. xi. 10. 1 Sam. xx. 23, 42. Mic. i. 2, 3. <sup>q</sup> *Ibid.* <sup>r</sup> Eccles. xi. 3. <sup>s</sup> Num. xxvii. 16. J. and H. <sup>t</sup> Gen. xxii. 8. J. Gen. xxvii. 31. H. Gen.



dence. He <sup>u</sup> quickens us, and <sup>x</sup> ſuſtains us, <sup>Appendix</sup>  
and <sup>y</sup> our Steps are ordered by him. He <sup>Serm. VI.</sup>  
<sup>z</sup> cauſes Men to underſtand. He <sup>a</sup> ſends   
Children, and <sup>b</sup> he kills. He <sup>c</sup> gives, and  
he takes away.

In Reſpect of his own People he is ſaid  
<sup>d</sup> to redeem us, to be <sup>e</sup> a God and Redeemer,  
the <sup>f</sup> God of our Redemption, and <sup>g</sup> the Au-  
thor of our Redemption, and the Lord God,  
who helps us with Strength. And therefore  
<sup>h</sup> Redemption is ſaid to be found for the In-  
habitants of Jeruſalem by the Word of the  
Lord of Hoſts their God. Thus <sup>i</sup> the Sal-  
vation of Iſrael is in the Word of the Lord  
their God. He is ſaid <sup>k</sup> to redeem them, be-  
cauſe they have hoped in his Word, <sup>l</sup> to help  
us by the Word of his Will, and <sup>m</sup> to bring  
Strength and Salvation by his Word to thoſe,  
who

Gen. 1. 20. J. Exod. i. 21. J. Exod. iii. 19. J.  
Exod. iv. 12. J. 2 Kings xiii. 23. 2 Kings xviii. 25.  
<sup>u</sup> Pſal. cxix. 50. <sup>x</sup> Pſal. cxix. 116. <sup>y</sup> Pſal.  
cxix. 123. <sup>z</sup> Job xxxii. 8. <sup>a</sup> Gen. xxix. 31. J.  
Gen. xxx. 22. J. Gen. xxx. 25. H. <sup>b</sup> Exod. xvi.  
3. J. Eccleſ. vi. 7. <sup>c</sup> Job i. 21. <sup>d</sup> Gen. xlix.  
18. H. <sup>e</sup> Lev. xxvi. 12. J, as in Job xix. 25, 26.  
<sup>f</sup> Pſal. xxiv. 5. <sup>g</sup> Hab. iii. 9. <sup>h</sup> Zech. xii. 5.  
<sup>i</sup> Jer. iii. 23. <sup>k</sup> Pſal. xxxvii. 40. <sup>l</sup> Iſai. lxiii. 5.  
<sup>m</sup> Iſai. lix. 17.

Appendix  
to  
Serm. VI.

*who fear him. And God saith, <sup>a</sup> I have redeemed them by my Word on the fourteenth Day of Nisan, which was the Day, when our blessed Lord and Saviour was crucified for us. And <sup>o</sup> I will strengthen them by the Word of the Lord, and the redeemed shall walk in his Name, saith the Lord. And therefore the Prophet asks, <sup>p</sup> Why should Men say, Where are they, who are redeemed by the Word of God? And <sup>q</sup> the Eyes of the Psalmist hoped for his Redemption, and the Word of his Righteousness. And the Prophet prayed, saying, <sup>r</sup> Redeem me, and heal me by thy Word. And <sup>s</sup> Feed thy People with thy Word, the People of thy Inheritance, in the Age which is to be renewed, or in the Gospel Times. And to shew the Efficacy of Faith on this Occasion, we are told, <sup>t</sup> that he who looks on the Serpent shall live, if his Heart is directed to the Name of the Word of the Lord, and if he is intent upon the Name of the Word of the Lord. Like to this are these Expressions, <sup>u</sup> I will strengthen*

<sup>a</sup> Hof. iii. 3.

<sup>o</sup> Zech. x. 12.

<sup>p</sup> Joel ii. 17.

<sup>q</sup> Psal. cxix. 123.

<sup>r</sup> Psal. cxix. 154.

<sup>s</sup> Mic. vii.

4.

<sup>t</sup> Num. xxi. 8, 9. J. compared with John iii.

14, 15, 16.

<sup>u</sup> Zech. x. 12.

*strengthen them by the Word of the Lord, Appendix  
and the redeemed shall walk in his Name, <sup>to</sup> Sermon VI.  
saith the Lord. \* The Word of the Lord  
shall reveal himself to redeem his People. And  
† God will atone by his Word for his Land,  
and for his People, even ‡ a People who is  
saved by the Word of the Lord. He is  
the Shield of your Health, and his Sword is  
the Strength of your Magnificence. § He said  
by the Word of the Lord, that he should  
bring forth Righteousness and Strength. ¶ All  
the Seed of Israel shall be justified and glori-  
fied by the Word of the Lord. ¤ God hath  
Pity upon us by his Word. And ¤ The Word  
of the Lord is their Aid, and the Rejoicing  
of the King Messiah is among them. And  
also ¤ God shall gather them from their Dis-  
persions, and bring them from thence by the  
Hands of the King Messiah. This made  
good old Jacob say, ¤ My Soul doth not ex-  
pect the Redemption of Gideon the Son of  
Joash, which is temporal, nor the Redemption  
of*

\* Deut. xxxii. 39. J.      † Deut. xxxii. 43. J.  
‡ Deut. xxxii. 28. J.      § Isai. xlv. 24.      ¶ Isai.  
xlv. 25.      ¤ Lev. xxvi. 44. J.      ¤ Num. xxiii. 31.  
J.      ¤ Deut. xxx. 4. J.      ¤ Gen. xlix. 18. H.  
See also Jonathan. The Text is, I have waited for  
thy Salvation, O Lord.



Appendix *of Samson, which is a created Salvation;*  
 to *but the Redemption, which thou hast said*  
 Serm. VI. *shall come to thy People the Children of Israel*  
*by thy Word, even that Redemption of thine*  
*doth my Soul expect.* Because the Author of  
 it is uncreated, and the Salvation, which he  
 hath wrought is eternal. And what could  
 any Person say more, who believed in the  
*Messiah* then to come, even as we believe in  
 him, who is come?

If we proceed to Acts of divine Worship,  
 the *Word of the Lord* is said <sup>e</sup> to be present  
 in all publick Places set apart for that Pur-  
 pose. Thus <sup>h</sup> *God is near in the Name of*  
*the Word of the Lord.* <sup>i</sup> *The Word of*  
*the Lord sits on his high Throne, hears our*  
*Prayers, when ever we shall pray to him,*  
*and grants our Petitions.* <sup>k</sup> *The Word of*  
*the Lord hath received us for his Part, that*  
*we should be an hereditary People unto him.*  
<sup>l</sup> *God will receive the Prayer of Israel by*  
*his Word, and have Mercy upon them, and*  
*will*

<sup>e</sup> Exod. xxix. 43. O. Exod. xxx. 6, 36. O. Exod.  
 xx. 24. J. Exod. xxv. 22. J. Exod. xxix. 42, 43,  
 44. J. Exod. xxx. 6, 36. J. Num. xvii. 4. J.  
<sup>h</sup> Deut. iv. 7. J. <sup>i</sup> *Ibid.* <sup>k</sup> Deut. iv. 20. J, *as*  
*in 2 Cor. vi. 16, 17, 18.* <sup>l</sup> Hof. iv. 9. ✓

will make them by his Word like a beautiful <sup>Appendix</sup> Fig-tree. And <sup>to</sup> <sup>Serm.VI.</sup> the Word of the Lord is in the Generation of the just. Thus the Land of Canaan was <sup>n</sup> the Land, which the Lord cared for by his Word. And <sup>o</sup> that Land in general, and <sup>p</sup> the Temple in particular was the Place, which he chose to place his divine Majesty there. <sup>q</sup> The City of Zion was built by him. He was manifested in his Glory, and <sup>r</sup> the Mountain of Zion desired him to place his Majesty in it. <sup>s</sup> The Levites were chosen <sup>t</sup> to minister in his Name, and <sup>u</sup> they performed the divine Service, as Moses had commanded according to his Directions. And the Attending on the publick Service of the Sanctuary is called <sup>x</sup> the Keeping of the Watch, or <sup>y</sup> the Observance, or <sup>z</sup> the Charge of the Word of the Lord.

The Word of the Lord <sup>a</sup> hath ordained the Sabbath, as <sup>b</sup> a Sign between him and  
us.

- <sup>m</sup> Psal. xiv. 5.      <sup>n</sup> Deut. xi. 12. J.      <sup>o</sup> Deut. xii. 5. J.      <sup>p</sup> Deut. xii. 11. J.      <sup>q</sup> Psal. cii. 17.   
 <sup>r</sup> Psal. lxxviii. 17.      <sup>s</sup> Deut. xxi. 5. J.      <sup>t</sup> Deut. xviii. 7. J.      <sup>u</sup> 1 Chron. xv. 15. Sept. <sup>Ev</sup> λόγῳ Θεῷ κατὰ τὴν γραφὴν.      <sup>x</sup> Lev. xviii. 35. Mal. iii. 14.   
 <sup>y</sup> Lev. xviii. 30. J. Zech. iii. 7.      <sup>z</sup> Lev. xxii. 9. O and J. Ezek. xlv. 8, 16. Ezek. xlviii. 11.   
 <sup>a</sup> Exod. xv. 25. J.      <sup>b</sup> Exod. xxxi. 13, 17. O and J. Ezek. xx. 12, 20.

Appendix us. And <sup>c</sup> the Profaner of this Day was  
 to  
 Sermon VI. *judged according to the Mouth, or Sentence*  
 of the Word of the Lord of Holiness.

*The Word of the Lord <sup>d</sup> repented, that he made wicked Men. But when Men repent of their Sins, he <sup>e</sup> repents of their Punishments. He <sup>f</sup> receives our Repentance with good Will, and bath Mercy upon us, and gathers us again. And <sup>g</sup> God calls back his Word from Introducing evil, and <sup>h</sup> returns by his Word, and bath Mercy upon us.*

*The Word of the Lord <sup>i</sup> bears our Prayers, but <sup>k</sup> not the Prayers of wicked Men; for <sup>l</sup> he abhors their Devotions.*

*The Word of the Lord <sup>m</sup> gives us Laws, and <sup>n</sup> Commandments, which <sup>o</sup> we are to observe,*

<sup>c</sup> Num. xv. 34. J.      <sup>d</sup> Gen. vi. 6, 7. O, J and H.  
<sup>e</sup> 1 Sam. xv. 10, 25. Isai. lvii. 6. Joel ii. 13. Zech. viii. 14.      <sup>f</sup> Deut. xxx. 3. J.      <sup>g</sup> Joel ii. 13.  
<sup>h</sup> Jer. xii. 15.      <sup>i</sup> Gen. xxx. 25. H. Gen. xvi. 30. H. Gen. xxxviii. 25. H.      <sup>k</sup> Num. xxxi. 8. J. 1 Sam. xxviii. 15, 16. Hof. ii. 2.      <sup>l</sup> Isai. i. 14.  
<sup>m</sup> Lev. xxvi. 46. O.      <sup>n</sup> Lev. iii. 51. O. Num. iv. 37, 41, 45, 49. O. Lev. ix. 18. O. Lev. xx. 23, twice, O. Lev. xiii. 4. O. Exod. xv. 25, &c. H. Exod. xix. 7. H. Num. xxxvi. 2. O. Exod. xix. 7. H. Num. xx. 21. J. Lev. xxvi. 46. J.      <sup>o</sup> Exod. xix.



observe, as from him. And according to Appendix  
his Directions the *Israelites* <sup>p</sup> encamped, or <sup>to</sup> *Serm.VI.*  
<sup>q</sup> remained in their Stations, or <sup>r</sup> journeyed. }  
And thus they kept <sup>s</sup> these Observances ac-  
cording to the Mouth of the Lord by the  
Hand of Moses. Thus <sup>t</sup> according to the  
Mouth of the Word of the Lord, that is,  
as the Lord commanded Moses, he gave  
the dedicated Money, he <sup>u</sup> numbred the Peo-  
ple, he <sup>x</sup> sent the Spies, and <sup>y</sup> wrote their  
Encampments. And <sup>z</sup> according to his Di-  
rections Aaron went up to Mount Hor.

When the *Israelites* were in the Land of  
Canaan, <sup>a</sup> God gave them their Lots by his  
Word, and divided them with a Cord by  
his Will. According to his Directions they  
gave <sup>b</sup> Joshua an Inheritance, and <sup>c</sup> Posses-  
sions to the Levites. And as <sup>d</sup> the Reube-  
nites kept the Command of the Word of the  
Lord ;

xix. 8. H. Num ix. 10. H. <sup>p</sup> Num. ix. 20, 23. J.  
<sup>q</sup> Deut. xxxiii. 9. J. <sup>r</sup> Exod. xvii. 1. O and J.  
Num. xvii. 21. O. Num. ix. 18, 20, 23. J. Num.  
x. 13. J. <sup>s</sup> Num. ix. 19, 23. J. <sup>t</sup> Num. iii.  
51. J, where he is called Jehovah. <sup>u</sup> Num. iii. 51.  
J. <sup>x</sup> Num. iii. 16, 39. J. Num. iv. 37, 41, 45,  
49. J. <sup>y</sup> Num. xxxiii. 2. J. <sup>z</sup> Num. xxxiii.  
38. J. <sup>a</sup> Isai. xxxiv. 17. <sup>b</sup> Josh. xix. 50. <sup>c</sup> Josh.  
xxi. 3. <sup>d</sup> Josh. xxii. 3.

Appendix  
to  
Serm. VI.

Lord; so <sup>e</sup> they had their Possession accord-  
ingly on the other Side of Jordan. And in  
the Reign of Rehoboam his Subjects <sup>f</sup> heard  
the Word of the Lord, and <sup>g</sup> forbore to go  
to War according to the Word of the Lord.

The Chaldee Paraphrasts make <sup>h</sup> God  
speaking for his Word's sake, where in the  
Text it is For his own sake. They tell us,  
that <sup>i</sup> The Word of the Lord slew the first-  
born in Egypt. He was <sup>k</sup> revealed to the  
Israelites, <sup>l</sup> fought for them, and <sup>m</sup> did ma-  
ny Miracles, and <sup>n</sup> Wonders for them. He  
<sup>o</sup> was revealed to Moses in a Vision or Sight.  
He <sup>p</sup> led him, and <sup>q</sup> knew him Speech by  
Speech. He <sup>r</sup> went before him from the  
Mount, <sup>s</sup> was manifested to him, and with  
him were the Societies of the ministring An-  
gels, <sup>t</sup> in whose Consistory he was royally  
present. He <sup>u</sup> shewed Moses all the valiant  
Men

<sup>e</sup> Josh. xxii. 9. <sup>f</sup> 1 Kings xii. 24. Sept. <sup>g</sup> 1 Kings  
xii. 22, 24. Chald. <sup>h</sup> 2 Kings xix. 34. 2 Kings  
xx. 6. Isai. xxxvii. 35. <sup>i</sup> Exod. xii. 42. H. Exod.  
xii. 29. J. <sup>k</sup> Exod. xix. 13. H. <sup>l</sup> Deut. iii.  
22. J. <sup>m</sup> Deut. i. 1. H. Deut. iv. 34. H. Deut.  
vi. 22. J. Deut. xxxiv. 11. J. <sup>n</sup> 1 Sam. iv. 8.  
<sup>o</sup> Num. xii. 6. J. <sup>p</sup> Deut. xxxiv. 6. J. <sup>q</sup> Deut.  
xxxiv. 10. J. <sup>r</sup> Exod. xix. 3. H. <sup>s</sup> Deut. xxxiv.  
6. J. <sup>t</sup> Cant. i. 15. <sup>u</sup> Deut. xxxiv. 1. J.

Word by the Chaldee Paraphraſts. 257

*Men of the Earth*, and <sup>x</sup> *Moses died by the* Appendix  
*Kifs* of his Mouth. He <sup>y</sup> *did let none of* to  
*the Words of Samuel fall to the Ground.* Sermon VI.

<sup>z</sup> *By him David was anointed,* <sup>a</sup> *whose Glo-*  
*ry was to be exalted in his Name.* And  
<sup>b</sup> *he restored to Life the dry Bones,* which  
<sup>c</sup> *the Prophet Ezekiel ſaw.* He <sup>d</sup> *Sent his*  
*Word by the Prophets,* and is <sup>e</sup> *the Word,* or  
<sup>f</sup> *Angel* or Messenger of the Covenant. *Jo-*  
*nah* <sup>g</sup> *in the Whale's Belly complains,* <sup>h</sup> *like*  
*others, that he was caſt out from before The*  
*Word of the Lord.* If we <sup>i</sup> *obey him,* he  
<sup>k</sup> *will not make us ſad,* but <sup>l</sup> *ſpare us,*  
<sup>m</sup> *protect us,* <sup>n</sup> *bleſs us,* <sup>o</sup> *have Mercy upon*  
us,

<sup>x</sup> Deut. xxxiv. 5. J. in Hebrew; על פי יְהוָה  
<sup>y</sup> 1 Sam. iii. 9. <sup>z</sup> 2 Sam. xxiii. 1. <sup>a</sup> Pſal.  
lxxxix. 25. <sup>b</sup> Exod. xiii. 17. J. <sup>c</sup> Ezek. xxxvii.  
1 to 11. <sup>d</sup> 1 Kings xx. 35. Heb. 1 Chron. xi. 3:  
2 Chron. xxxv. 6. Pſal. lxviii. 34. Iſai. xlviii. 16.  
Zech. vii. 12. <sup>e</sup> Hoſ. xi. 8. <sup>f</sup> Mal. iii. 1.  
<sup>g</sup> Jonah ii. 5. <sup>h</sup> Jer. xxiii. 39. Jer. xxxii. 31.  
Ezek. xxiii. 8, *twice.* <sup>i</sup> As 1 Kings xviii. 37.  
<sup>k</sup> Ezek. xiii. 22. <sup>l</sup> Ezek. xx. 17. <sup>m</sup> Gen. vii.  
16. O. Job i. 10. Iſai. xxvi. 4. Iſai. xxvii. 3. Ezek.  
xvi. 8. <sup>n</sup> Gen. i. 26. H. Gen. v. 2. J. Gen. xxiv.  
1. J. Gen. xxxv. 9. J. Exod. xx. 24. H. Lev. xxvi.  
9. O. Num. xxiii. 8. H and J. Deut. xxxii. 9. J.  
2 Sam. xxii. 36. Job xlii. 9, 10, 12. <sup>o</sup> Lev. xxvi.  
44. J. Deut. xxxii. 36. J.



Appendix <sup>to</sup> us, <sup>p</sup> be our *Help*, and <sup>q</sup> *Support*, <sup>r</sup> *comfort*  
 Sermon VI. us, <sup>s</sup> *remember us in Trouble*, <sup>t</sup> and *deliver*  
 us. If we disobey him, he <sup>u</sup> will go forth  
*like a Flame of Fire*, <sup>x</sup> be a *swift Witness*  
*against us*, and <sup>y</sup> *set himself against us*, for  
*evil, and not for good*. He <sup>z</sup> will not spare,  
 but <sup>a</sup> *chastise us*, and <sup>b</sup> *be for our Destruction*.  
 Thus he will <sup>c</sup> *punish*, and <sup>d</sup> *destroy*  
 us, and thus he <sup>e</sup> *destroyed his Enemies*,  
 particularly *the Worshipers of Baal Peor*;  
 for which Reason he is called *Jehovah*.

It is he who <sup>f</sup> *judgeth us*, and <sup>g</sup> shall  
 come at the last Day to judge the quick  
 and

<sup>p</sup> Job xxix. 6. Psal. xli. 4. Psal. xlv. 8, 12. Psal.  
 lv. 19. Psal. cxviii. 6, 7, 13. Psal. cxxiv. 2, 8. Isai.  
 x. 17. Isai. xvii. 10. Isai. xli. 9, 13, 14. Isai. xliii.  
 2, 5. Isai. xlix. 5. Isai. lix. 16. Isai. lxiii. 5. Jer. i.  
 8, 18. Jer. xv. 20. Jer. xx. 11. Jer. xxx. 11.  
<sup>q</sup> Psal. xviii. 19. <sup>r</sup> Psal. cxvi. 17. <sup>s</sup> Gen. xli.  
 1. J. Isai. lxvi. 13. <sup>t</sup> Exod. iii. 8, 17. J. <sup>u</sup> Hab.  
 iii. 5. <sup>x</sup> Mal. iii. 5. <sup>y</sup> Amos ix. 4. <sup>z</sup> Ezek.  
 vii. 4, 9. Ezek. viii. 18. Ezek. ix. 20. <sup>a</sup> Hof. x.  
 10. <sup>b</sup> Hof. xiii. 14. <sup>c</sup> Gen. xvi. 1. J. Exod.  
 iii. 19. J. Exod. xv. 1. H and J. Isai. viii. 14, &c.  
 Isai. xl. 24. Isai. xli. 16. Isai. lxiii. 10. Isai. lxvi. 6.  
 Hof. ii. 9. Amos ix. 2. <sup>d</sup> Deut. iii. 21. J. Isai.  
 xxxiii. 11. <sup>e</sup> Deut. iv. 3. J. <sup>f</sup> Gen. vi. 6, 7.  
 J. Num. xxxiii. 4. J. Deut. xxxii. 36. J. Psal. vii.  
 9. Psal. cxxxv. 14. <sup>g</sup> Exod. xii. 42. H.

and the dead. Accordingly <sup>h</sup> he will *send* <sup>Appendix</sup> <sup>to</sup> *wicked Men to Hell*; and as it is his <sup>i</sup> Pro- <sup>Serm. VI.</sup> perty, as <sup>k</sup> *God alone to forgive Sins*, so he will cause his faithful Servants to live with him for ever in the Kingdom of Heaven.

When one of the *Paraphrafts* foretold, that the Professors of the *Gospel* should be called *Christians*, he describes it thus, <sup>i</sup> *They shall call them by a new Name, which shall be declared by The Word of the Lord.* And therefore I shall only add <sup>m</sup> this Description, which they give of his Kingdom and Majesty. *The Word of the Lord shall be for ever. His Habitation shall be in the highest Heavens. He hath directed his Seat for Judgment. And he shall judge the People in Righteousness. He shall judge the People in Equity. And The Word of the Lord shall be a Strength to the miserable, a Strength in the Time of Trouble.*

From these Attributes and Actions, which they thus ascribe to *The Word of God*, it is easy to infer, what divine Honour is due

S 2 to

<sup>h</sup> Psal. lv. 24. Isai. xxx. 33. Isai. xxxi. 9. <sup>i</sup> Num. xiv. 20. H. <sup>k</sup> Matth. ix. 2 to 9. Mark ii. 5 to 13. Luke v. 20 to 27. <sup>l</sup> Isai. lxii. 3. <sup>m</sup> Psal. ix. 8, 9, 10.

Appendix to him. Accordingly they tell us, that he  
 to  
 Sermon VI. is <sup>n</sup> to be obeyed, and exhort us to it. Ac-  
 cordingly our Obedience is called, <sup>o</sup> a Re-  
 ceiving of him, <sup>p</sup> to keep and do all his Com-  
 mandments, or <sup>q</sup> to keep and do his Com-  
 mandments, which he even God the Lord  
 commanded us, to <sup>r</sup> obey him and walk in the  
 Way, in which the Lord sent us, <sup>s</sup> according  
 to the Cleanness of our Hands before him;  
<sup>t</sup> to fear him, and keep his Commandments.

It

<sup>n</sup> Exod. xv. 26. O. Deut. iv. 30. O. Deut. xiii. 4.  
 O. Deut. xi. 11. O. Deut. xiii. 18. O. Deut. xv.  
 5. O. Deut. xxvi. 14, 17. O. Deut. xxvii. 10. O.  
 Deut. xxviii. 1, 2. O. Deut. xxx. 10, 20. O. Deut.  
 xxxiii. 3, 9. O. Gen. xxii. 18. J. Exod. xv. 26, &c.  
 J. Exod. xix. 5. J. Num. xiv. 30, 35. J. Deut. vi.  
 17. J. 1 Sam. xii. 14, 15. 1 Sam. xv. 22. 1 Sam.  
 xxviii. 18. 1 Kings xx. 36. 2 Kings xviii. 12, twice.  
 Isai. i. 19, 20. Jer. iii. 13, 25. Isai. xlvi. 12. Isai.  
 xlvi. 12. Isai. li. 1, 4, 5. Isai. lv. 2, 3. Jer. vii. 23.  
 Jer. xi. 7. Jer. xvi. 12. Jer. xvii. 24, 27. Jer. xviii.  
 10. Jer. xxii. 21. Jer. xxv. 7, 8. Jer. xxvi. 4, 5, 13.  
 Jer. xxxii. 23. Jer. xxxiv. 14, 17. Jer. xxxv. 14,  
 15, 16. Jer. xxxviii. 20, 21. Jer. xl. 3. Jer. xlii. 6,  
 twice, and 13, 21. Jer. xliii. 47. Jer. xlv. 23. Ezek.  
 iii. 7. Ezek. vi. 3. Ezek. xx. 39. Zech. vi. 16.  
<sup>o</sup> Deut. ix. 23. J. <sup>p</sup> Deut. xiii. 18. J. Deut. xv.  
 15. J. <sup>q</sup> 1 Sam. xiii. 13, 14. <sup>r</sup> 1 Sam. xv. 20.  
<sup>t</sup> Psal. xviii. 25. <sup>t</sup> Eccles. xii. 13.



Word *by the* Chaldee Paraphrafts. 261

It is called <sup>u</sup> a *Hearing* of him, and <sup>x</sup> *Heark-* Appendix  
*ning* to him, <sup>y</sup> *to do and keep all his Com-* Sermon.VI.  
*mandments and his Statutes*; and <sup>z</sup> a *Return-*  
*ing*, and <sup>a</sup> a *Receiving* of him, *to keep and*  
*do all his Commandments, and his Statutes,*  
<sup>b</sup> *according to all that is commanded, and*  
<sup>c</sup> *not to rebel against him.* This Hearnking  
to the *Word of the Lord* is represented <sup>d</sup> as  
a Sign of our *Loving* him. And the Com-  
mand runs thus, <sup>e</sup> *Hear the Word* of the  
Lord. *Thus saith the Lord God.* Thus  
it is said, <sup>f</sup> that the Israelites should  
*yield themselves to him, as in the former*  
*Days.* <sup>g</sup> The *Islands* are exhorted to *bear*  
the Word of the Lord. <sup>h</sup> The Friends of  
Job *did, as the Word of the Lord spake*

S 3

unto

<sup>u</sup> Psal. lxxxvi. 9. Psal. xcvi. 7. 1 Kings xii. 24.  
Ezek. xxv. 3. Ezek. xxxvii. 4. Hof. iv. 1. <sup>x</sup> Deut.  
viii. 20. J. Deut. xxvi. 14. J. Deut. xxviii. 2, 62.  
J. Jer. vii. 28. Jer. ix. 20. <sup>y</sup> Deut. xxvii. 10. J.  
Deut. xxviii. 1. J. <sup>z</sup> Deut. xxx. 8, 9, 10. J.  
<sup>a</sup> Deut. xxviii. 15. J. Deut. xxx. 2, 8, 9, 10. J.  
<sup>b</sup> Deut. xxx. 2. J. <sup>c</sup> 1 Sam. xii. 14, 15. <sup>d</sup> Deut.  
xxx. 20. J. as John xiv. 15. <sup>e</sup> Jer. xvi. 20, 21.  
Heb. Sept. and Chald. Jer. xix. 3. Ezek. xvi. 35,  
36. Ezek. xx. 47. Ezek. xxxiv. 7, 8. Amos vii. 16,  
17. <sup>f</sup> Hof. ii. 15. <sup>g</sup> Isai. xli. 1. Isai. xlix. 1.  
Isai. lx. 9. <sup>h</sup> Job. xlii. 9, 10.

Appendix *unto them.* And <sup>i</sup> Moses judged according  
 to *the holy Word*, that is, as it is there ex-  
 plained, *Whatsoever was commanded from*  
*before the Lord, and as the Lord said.*  
 And <sup>k</sup> God complained of those, who *did*  
*not obey, or hearken to his Word.* And  
<sup>l</sup> the People promised *Joshua*, saying, *We*  
*will serve the Lord our God, and we will*  
*obey his Word.* The Reader may observe  
 how exactly this agrees with <sup>m</sup> the Expres-  
 sions of *Our blessed Saviour* in the *New*  
*Testament.*

On the other Hand, <sup>n</sup> the *Murmurings*  
 of the *Israelites* were *against the Word* of  
 the Lord. We are said <sup>o</sup> to *commit Iniquity*  
*against his Name*, <sup>p</sup> to *sin*, <sup>q</sup> to *prevari-*  
*cate*, <sup>r</sup> to *rebel*, <sup>s</sup> to *transgress against him*,  
 and

<sup>i</sup> Num. ix. 8, 9. J. <sup>k</sup> Judg. ii. 20. Judg. vii.  
 10. Zech. i. 5. <sup>l</sup> Josh. xxiv. 24. <sup>m</sup> Matth.  
 vii. 24, 25, 26, 27. Luke vi. 46, 47, 48, 49. John  
 xiv. 15. John xv. 10, 14. <sup>n</sup> Exod. xvi. 8. J.  
<sup>o</sup> Lev. vi. 1. J. <sup>p</sup> Josh. xxii. 16. <sup>q</sup> Josh. xxii.  
 21. Jer. iii. 20. Jer. v. 11. <sup>r</sup> Josh. xxii. 18, 19,  
 22. Isai. lix. 13. Isai. i. 2. Isai. xliii. 27. Isai. lxvi.  
 24. Jer. ii. 8, 30. Jer. xi. 9. Jer. iv. 17. Jer. xxxiii.  
 8. Ezek. ii. 3. Ezek. xx. 8, 13, 21, 25. Hof. vi. 13,  
 14. Hof. x. 9. Hof. xiv. 1. <sup>s</sup> 1 Sam. xv. 24. Ec-  
 cles. i. 2. Isai. xxvi. 19. Isai. xxviii. 21. Isai. xxxii.

and <sup>t</sup> *his Decree*, <sup>u</sup> *to cast away the Word of* <sup>Appendix</sup>  
the Lord, and *rejeēt* the Word of the holy <sup>to</sup> <sup>Serm. VI.</sup>  
one of Israel, <sup>x</sup> *to provoke him to Anger*, <sup>y</sup> *to*  
be *disobedient*, <sup>z</sup> *to be faulty against his*  
Word, and <sup>a</sup> *to lye against him*. And such  
were punished accordingly; for God said,  
<sup>b</sup> *they have lied against my Word, and I took*  
*my Majesty from them*. And <sup>c</sup> the Israelites  
*provoked him against his holy Word, and his*  
*Word was turned to be their Enemy, and*  
*fought against them*. And we are exhorted  
by the *Father* even in the *Gospel Language*,  
<sup>d</sup> *to come near unto his Word and hear him*.

The second Duty, which the *Paraphrafts*  
mention even in the Language of the *New*  
*Testament*, is that we <sup>e</sup> *believe him*, as <sup>f</sup> the  
Men of *Nineveh* did. That <sup>g</sup> we *receive*

S 4 him,

5. Jer. ii. 20. Jer. vii. 29. Ifai. xxxi. 9. Jer. xvii.  
13. Lam. i. 18, 20. Ezek. i. 8. Hof. vi. 5, 7.  
<sup>t</sup> Ruth i. 4, 5. Lam. i. 18. <sup>u</sup> Ifai. v. 24. <sup>x</sup> Ifai.  
xxxvii. 29. Ifai. lxv. 2. <sup>y</sup> Ezek. ii. 3. <sup>z</sup> Hof.  
v. 7. <sup>a</sup> Ifai. lix. 13. Jer. v. 12. Ezek. xx. 27,  
38. <sup>b</sup> Ezek. xliii. 8. <sup>c</sup> Ifai. lxiii. 10. <sup>d</sup> *Com-*  
*pare* Ifai. xlviii. 16 *with* Matth. xvii. 5. Mark ix. 7.  
Luke ix. 35. <sup>e</sup> *Compare* Num. xiv. 11. J. Num.  
xx. 12. J. and Deut. ix. 23. J. *with* John v. 46.  
John ii. 22. John x. 38, 42. John xiv. 11. John xvi.  
27. John xvii. 8, and John xx. 29. <sup>f</sup> Jonah  
iii. 4. <sup>g</sup> *Compare* Num. xiv. 22. J, *with* John i. 12.



Appendix  
to  
Serm. VI.

*unto them. And <sup>i</sup> Moses judged according to the holy Word, that is, as it is there explained, Whatsoever was commanded from before the Lord, and as the Lord said. And <sup>k</sup> God complained of those, who did not obey, or hearken to his Word. And <sup>l</sup> the People promised Joshua, saying, We will serve the Lord our God, and we will obey his Word. The Reader may observe how exactly this agrees with <sup>m</sup> the Expressions of Our blessed Saviour in the New Testament.*

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<sup>i</sup> Num. ix. 8, 9. J. <sup>k</sup> Judg. ii. 20. Judg. vii. 10. Zech. i. 5. <sup>l</sup> Josh. xxiv. 24. <sup>m</sup> Matth. vii. 24, 25, 26, 27. Luke vi. 46, 47, 48, 49. John xiv. 15. John xv. 10, 14. <sup>n</sup> Exod. xvi. 8. J. <sup>o</sup> Lev. vi. 1. J. <sup>p</sup> Josh. xxii. 16. <sup>q</sup> Josh. xxii. 21. Jer. iii. 20. Jer. v. 11. <sup>r</sup> Josh. xxii. 18, 19, 22. Isai. lix. 13. Isai. i. 2. Isai. xliii. 27. Isai. lxvi. 24. Jer. ii. 8, 30. Jer. xi. 9. Jer. iv. 17. Jer. xxxiii. 8. Ezek. ii. 3. Ezek. xx. 8, 13, 21, 25. Hof. vi. 13, 14. Hof. x. 9. Hof. xiv. 1. <sup>s</sup> 1 Sam. xv. 24. Eccles. i. 2. Isai. xxvi. 19. Isai. xxviii. 21. Isai. xxxii.

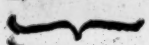
and <sup>t</sup> *his Decree*, <sup>u</sup> *to caſt away the Word of* <sup>Appendix</sup>  
the Lord, and *rejeſt* the Word of the holy <sup>to</sup> <sup>Serm. VI.</sup>  
one of Iſrael, <sup>x</sup> *to provoke him to Anger*, <sup>y</sup> *to*  
be *diſobedient*, <sup>z</sup> *to be faulty againſt his*  
Word, and <sup>a</sup> *to lye againſt him*. And ſuch  
were puniſhed accordingly; for God ſaid,  
<sup>b</sup> *they have lied againſt my Word, and I took*  
*my Majeſty from them*. And <sup>c</sup> the Iſraelites  
*provoked him againſt his holy Word, and his*  
*Word was turned to be their Enemy, and*  
*fought againſt them*. And we are exhorted  
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<sup>d</sup> *to come near unto his Word and hear him*.

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Men of *Nineveh* did. That <sup>g</sup> we *receive*

S 4

him,

5. Jer. ii. 20. Jer. vii. 29. Iſai. xxxi. 9. Jer. xvii.  
13. Lam. i. 18, 20. Ezek. i. 8. Hof. vi. 5, 7.  
<sup>t</sup> Ruth i. 4, 5. Lam. i. 18. <sup>u</sup> Iſai. v. 24. <sup>x</sup> Iſai.  
xxxvii. 29. Iſai. lxv. 2. <sup>y</sup> Ezek. ii. 3. <sup>z</sup> Hof.  
v. 7. <sup>a</sup> Iſai. lix. 13. Jer. v. 12. Ezek. xx. 27,  
38. <sup>b</sup> Ezek. xliii. 8. <sup>c</sup> Iſai. lxiii. 10. <sup>d</sup> *Com-*  
*pare Iſai. xlviii. 16 with Matth. xvii. 5. Mark ix. 7.*  
*Luke ix. 35.* <sup>e</sup> *Compare Num. xiv. 11. J. Num.*  
xx. 12. J. and Deut. ix. 23. J. with John v. 46.  
John ii. 22. John x. 38, 42. John xiv. 11. John xvi.  
27. John xvii. 8, and John xx. 29. <sup>f</sup> *Jonah*  
iii. 4. <sup>g</sup> *Compare Num. xiv. 22. J, with John i. 12.*

Appendix to Sermon VI. him, and <sup>h</sup> believe in him, and <sup>i</sup> in his Name as that whereby we shall be justified. This  was <sup>k</sup> Abraham's Faith, and if we can credit the Chaldee Paraphrast, he preached <sup>l</sup> this Doctrine to all Comers and Goers at Beerſheba, Confess and believe in the Name of the Word of the Lord, the God of the World. And the Israelites were afterward <sup>m</sup> reprov'd because they did not believe in the Word of the Lord their God. It was foretold <sup>n</sup> that the Islands should expect his Word. And he exhorts us, saying, <sup>o</sup> Look unto my Word and be saved. And as he <sup>p</sup> who looked upon the brazen Serpent, should live, if his Heart was directed to and intent upon the Name of the Word of the Lord; so if <sup>q</sup> by Faith we look up to our Saviour, who was typified thereby, we shall obtain eternal Life. This made the Prophet rejoice, and say,

I

<sup>h</sup> Compare Gen. xv. 6. O. Exod. xiv. 31. O. Num. xx. 12. O. Gen. xv. 6. J. Psal. cv. 24. Sept. Psal. cvi. 12. Jer. ii. 2 with John iii. 16. John xiv. 1, 2, 3, and Acts xvi. 31. <sup>i</sup> Compare Exod. iv. 31. J. with John i. 12, and John xx. 31, and also Gen. xv. 6. O and J. <sup>k</sup> Ibid. and John viii. 56. <sup>l</sup> Gen. xxi. 33. J and H. See Rom. x. 8, 9, 10, 11. <sup>m</sup> 1 Kings xvii. 14. <sup>n</sup> Isai. li. 5. <sup>o</sup> Isai. xlv. 22. <sup>p</sup> Num. xxi. 8, 9. J. <sup>q</sup> John iii. 14, 15, 16.



<sup>r</sup> I will be glad in the God, the Author of <sup>Appendix</sup> my Redemption. He is the Lord God who <sup>to</sup> helps me with Valour. And another ſaith, <sup>Serm. VI.</sup>  
<sup>s</sup> Confuſion ſhall cover my Enemy, who ſaid unto me, Where art thou, who waſt redeemed by the Word of the Lord? My Eyes ſhall ſee their Ruin.

The third Duty, which the *Paraphraſts* mention, that we owe to the *Word of the Lord*, is Prayer. This conſiſts of four Parts, viz. Confefſion, Petition, Thankſgiving, and Praying in his Name. As for Confefſion, we find *Abraham* exhorting his Proſelytes <sup>t</sup> to *confefs in his Name*, and the Prophet *Iſaiab* ſaith <sup>u</sup> that Men ſhall *confefs by the Word of the Lord*.

As for Prayer to him we have the Examples of <sup>x</sup> *St. Stephen*, *St. Paul* and *St. John* in the *New Teſtament*; and the *Chaldee Paraphraſts* tell us, that <sup>y</sup> he is to be *prayed to*; they exhort us <sup>z</sup> to *ask of the Word of the Lord*, and we ſhall have an  
 Answer,

<sup>r</sup> Hab. iii. 9.    <sup>s</sup> Mic. vii. 10. compared with Mark xvi. 16, and John viii. 24.    <sup>t</sup> Gen. xxi. 33. J and H.    <sup>u</sup> Iſai. xlv. 24.    <sup>x</sup> Acts vii. 59. 1 Cor. xiii. 14. Rev. xxii. 20.    <sup>y</sup> Gen. xvi. 13.    <sup>z</sup> Judg. viii. 5, 6.

Appendix  
to  
Serm. VI.

Answer, where he is called *Jehovah*. They give us several Instances, how <sup>a</sup> the *Israelites*, and <sup>b</sup> *Samuel wept before the Lord*, and *asked of the Word of the Lord*, and he the *Lord Jehovah* answered them. When *Moses* marched in the Wilderness, he said, <sup>c</sup> *Arise now, O Word of the Lord, in the Power of thy Strength, and let the Enemies of thy People be scattered*; and thus he *asked for Mercy from the Face of Jehovah*; or <sup>d</sup> *Be thou revealed, O Word of the Lord, in the Power of thy Anger*. And <sup>e</sup> *when the Ark rested, he lifted up his Hands in Prayer, and said, Return now, O Word of the Lord, from the Strength of thy Anger, and return to us in thy good Mercy, and bless the ten thousands, and multiply the thousands of the Children of Israel*. Or <sup>f</sup> *he asked for Mercy from the Face of Jehovah, and said thus, Return now, O Word of the Lord, by thy good Mercy, and lead thy People of Israel, and make the Glory of thy divine Majesty to dwell among them, and pity the ten thousands of Jacob, and the thousands*

<sup>a</sup> Judg. ii. 23. Judg. xx. 18, 27, 28. <sup>b</sup> 1 Sam. x. 22. <sup>c</sup> Num. x. 35. H. <sup>d</sup> Num. x. 35. J. <sup>e</sup> Num. x. 36. H. <sup>f</sup> Num. x. 36. J.

*sands of Israel.* And *Naomi's Prayer* for *Appendix*  
*Booz* was, <sup>s</sup> *Let him be blessed from the* <sup>to</sup> *Mouth of the Holiness of the Lord.* *Serm. VI.* This is  
 said to be <sup>h</sup> a *Taking Counsel from him*, and  
<sup>i</sup> a *Calling on his Name*, as <sup>k</sup> we have *Moses*  
 for an Example. They give us this Pro-  
 mise, <sup>l</sup> *All they, who thus seek the Lord,*  
*shall be glad in his Word, and they that*  
*love his Salvation, shall always say, Let the*  
*Power of the Lord be magnified.* They tell  
 us, <sup>m</sup> that it is the Character of *wicked Men*  
 to say, *What Profit shall we have if we pray*  
*unto his Word?* And they caution us <sup>n</sup> not  
 to pray for a *perverse Man*, because it is  
 an *Abhorring of the Word of the Lord.*

As for *Thanksgiving Abraham* <sup>o</sup> exhorted  
 the Angels whom he entertained to *Give*  
*Thanks to the Name of the Word of the*  
*Lord.* But this will come properly under  
 the Duty of *Praise.*

As for *Praying in his Name*, *Our Sa-*  
*viour* <sup>p</sup> expressly exhorts us to it, and the  
*Chaldee Paraphrafts* are full on this Subject.  
 They

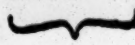
<sup>s</sup> Ruth ii. 20.    <sup>h</sup> Isai. xxx. 1.    <sup>i</sup> Exod. xxxiii.  
 19.    <sup>k</sup> Exod. xxxiv. 5. J.    <sup>l</sup> Psal. xl. 17.    <sup>m</sup> Job  
 xxi. 14.    <sup>n</sup> Psal. x. 3.    <sup>o</sup> Gen. xviii. 5. J.  
<sup>p</sup> John xvi. 23, 24, 26.



Appendix  
to  
Serm. VI.

They stile it <sup>a</sup> a *Calling upon his Name*, as <sup>r</sup> *Moses* did; or <sup>s</sup> an *Asking by the Word* of the Lord, as <sup>t</sup> *Abimelech* did for *David*. Thus <sup>u</sup> *David* *asked by the Word* of the Lord, and <sup>x</sup> he the Lord *heard his Prayer*, and spoke to him, as <sup>y</sup> he did at other Times on the like Occasions. Thus *Elijah* said, <sup>z</sup> *I will pray in the Name of the Lord, and he shall send his Word*. Thus *Abraham* at *Beerseba* <sup>a</sup> *prayed in the Name of the Word of the Lord, the God of the World*; and <sup>b</sup> he seems to do something like it at the Offering up of his Son *Isaac*. And *Saul* <sup>c</sup> *asked by the Word of the Lord*, though the Lord for a particular Reason *did not receive his Prayer*. God saith, <sup>d</sup> *I was asked for them in my Word*. The Command is positive, <sup>e</sup> *Let them pray in the Word of the Lord of Hosts*. And the Promise is as expresse, <sup>f</sup> *I will be sought by*  
you

- <sup>a</sup> Exod. xxxiii. 19. J.      <sup>r</sup> Exod. xxxiv. 5. J.  
<sup>s</sup> Judg. i. 1. 1 Sam. xiii. 36.      <sup>t</sup> 1 Sam. xxii. 12,  
 13, 15.      <sup>u</sup> 1 Sam. xxiii. 2.      <sup>x</sup> 1 Sam. xxiii. 4.  
<sup>y</sup> 1 Sam. xxx. 8. 2 Sam. ii. 1. 2 Sam. v. 19, 23.  
<sup>z</sup> 1 Kings xviii. 24.      <sup>a</sup> Gen. xxi. 33. H. Exod.  
 xxvi. 28. J. Exod. xxxvi. 33. J.      <sup>b</sup> Gen. xxii. 14.  
 H. in the Chaldee.      <sup>c</sup> 1 Sam. xxviii. 6. James iv. 3.  
<sup>d</sup> Isai. lxxv. 1.      <sup>e</sup> Jer. xxvii. 18.      <sup>f</sup> Jer. xxix. 14.

you in my Word, and <sup>g</sup> *I will be enquired of* Appendix  
*through you by my Word.* And there is <sup>to</sup> Sermon VI.  
 this Prophecy, <sup>h</sup> *In the Name of the Word*   
*of the Lord will I lift up my Hands in*  
*Prayer in the World to come,* that is, in  
 the Gospel Times, as blessed be God, we  
 Christians do.

When we look upon him as *our Saviour*  
 and *Redeemer*, we may also learn these  
 following Duties, which are all mentioned  
 by the *Chaldee Paraphrafts*.

Fourthly, We may learn to *praise* him.  
 Thus it is foretold of his People, <sup>i</sup> *They*  
*shall lift up their Voice, and shall praise the*  
*Word of the Lord.* And they frequently  
 express their Resolutions in suitable Expres-  
 sions, such as these, <sup>k</sup> *My Praise shall be*  
*continually in thy Word.* <sup>l</sup> *I will praise*  
*God in his Word.* <sup>m</sup> *In the Measure of the*  
*Mercies of God I will praise his Word.*  
<sup>n</sup> *In the Word of the Lord we will praise*  
*all the Day, and will confess thy Name for*  
*ever and ever.* And thus <sup>o</sup> *All they, who*  
*seek after God, shall be glad in his Word.*

The

<sup>g</sup> Ezek. xxxvi. 37. <sup>h</sup> Psal. lxiii. 5, and Heb. ii. 5.  
<sup>i</sup> Isai. xxv. 9. <sup>k</sup> Psal. lxxi. 6. <sup>l</sup> Psal. lvi. 5, 11,  
 12. <sup>m</sup> Psal. lvi. 11, 12. <sup>n</sup> Psal. xlv. 9. <sup>o</sup> Psal.  
 xl. 17.

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to  
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The fifth Duty is to *hope* in him. This is frequently <sup>p</sup> mentioned, as <sup>q</sup> our Duty at all Times, and <sup>r</sup> with a Promise of Success, when it shall be said, <sup>s</sup> *Behold, this is the Lord in whose Word we did hope; we will rejoice and be glad in his Salvation. God commands us, saying, <sup>t</sup> Hope ye in my Word, saith the Lord. The Psalmist saith, <sup>u</sup> My Soul hath hoped in thy Word, and I will trust in the Shadow of thy Majesty. And the Prophecies concerning the Gospel Times are, <sup>x</sup> The Isles shall hope in his Word. And <sup>y</sup> they shall hope in the Word of the holy one of Israel.*

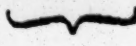
The sixth Duty is to *delight* in him. And to this there is a gracious Promise given, <sup>z</sup> *Because he delighted in my Word, said God, I will deliver him, and I will protect him, because he hath known my Name.*

The

<sup>p</sup> Pſal. v. 11. Pſal. xi. 1. Pſal. xxxi. 1. Pſal. xxxiii. 21. Pſal. xxxiv. 23. Pſal. xxxvii. 40. Pſal. xl. 4. Pſal. xlv. 6. Pſal. lv. 23. Pſal. lvi. 5, 11. Pſal. lxiv. 11. Pſal. cxix. 123. Pſal. cxli. 8. Pſal. cxliii. 8. Pſal. cxliv. 2. Ifai. xxxiii. 2. Jer. xlix. 17. <sup>q</sup> Pſal. lxii. 9. <sup>r</sup> Pſal. xxxvii. 5. <sup>s</sup> Ifai. xxv. 9. <sup>t</sup> Zeph. iii. 8. <sup>u</sup> Pſal. lvii. 2. <sup>x</sup> Ifai. li. 5. <sup>y</sup> Ifai. xvii. 7. <sup>z</sup> Pſal. xci. 14.



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The seventh Duty is to *rejoice* in him. Appendix  
This is <sup>a</sup> frequently mentioned, and some-<sup>to</sup> Sermon VI.  
times called <sup>b</sup> *Being glad, and Rejoicing in*   
*him*. For this there is this Command, <sup>c</sup> *Re-*  
*joice and be glad in the Word of the Lord*  
*your God*. And <sup>d</sup> *thou shalt rejoice in the*  
*Word of the Lord, and shalt be glad in the*  
*holy one of Israel*. And there are these Pro-  
mises, which seem to refer to the Gospel  
Times, <sup>e</sup> *All they, who seek thee, shall be*  
*glad in thy Word, and they, who love thy*  
*Salvation, shall always say, Let the Power*  
*of the Lord be magnified*. <sup>f</sup> *All they, who*  
*seek Learning from thee, shall rejoice, and be*  
*glad in thy Word*. <sup>g</sup> *Their Heart shall re-*  
*joice in the Word of the Lord*. And <sup>h</sup> *They*  
*shall rejoice in the Word of the Lord, and*  
*shall be glad in the holy one of Israel*. Such  
Expressions as these the good old *Patriarchs*,  
who <sup>i</sup> desired to see these Times, applied to  
them-

<sup>a</sup> Psal. xxxii. 11. Psal. xxxiii. 21. Psal. xxxiv. 2.  
Psal. lxiii. 12. Psal. lxvi. 6. Psal. lxxxv. 7. Psal.  
xcvii. 12. Psal. civ. 34. Psal. cxix. 162. <sup>b</sup> Psal.  
ix. 2. Psal. xxxv. 9. Psal. lxx. 5. Isai. xxix. 19. Isai.  
xli. 16. Jer. xv. 16. Joel ii. 23. Mic. vii. 7. <sup>c</sup> Joel  
ii. 23. <sup>d</sup> Isai. xli. 16. <sup>e</sup> Psal. xl. 17. <sup>f</sup> Psal.  
lxx. 5. <sup>g</sup> Zech. x. 7. <sup>h</sup> Isai. xxix. 19. <sup>i</sup> Matth.  
xiii. 17. Luke x. 24.

Appendix themselves in this Manner. <sup>k</sup> *My Soul shall*  
 to  
 Sermon. VI. *rejoice in the Word of the Lord, and shall*  
 { *be glad in his Redemption.* <sup>l</sup> *I will greatly*  
*rejoice in the Word of the Lord, and in the*  
*Salvation of my God.* <sup>m</sup> *Thy Word was*  
*the Joy and Rejoicing of my Heart.* <sup>n</sup> *Thy*  
*Word was the Joy of my Heart; for thy*  
*Name is called upon me, O Lord God of*  
*Hosts.* <sup>o</sup> *I will rejoice in the Word of the*  
*Lord. I will be glad in the God, who*  
*compleats my Salvation.* <sup>p</sup> *I will rejoice in*  
*the Word of the Lord, even the Redemp-*  
*tion, which he will make by Christ. And*  
<sup>q</sup> *I will be glad in God the Author of my*  
*Redemption.*

The eighth Duty is to *expect Comfort* from him, according to the Example of *David*, who <sup>r</sup> in his greatest Streights and Difficulties *was comforted in the Word of the Lord his God.*

The ninth Duty is to *worship* him, especially in the publick Congregations set apart for this Purpose. Thus even *Naaman the Syrian*

<sup>k</sup> Psal. xxxv. 9.      <sup>l</sup> Isai. lxi. 10.      <sup>m</sup> Jer. xv. 16.  
<sup>n</sup> Jer. xvi. 16. Heb. Sept. and Chald.      <sup>o</sup> Mic. vii. 7.  
<sup>p</sup> Hab. iii. 18.      <sup>q</sup> Hab. iii. 19.      <sup>r</sup> 1 Sam. xxx. 6.

Syrian promised <sup>s</sup> that he would *worship no* <sup>Appendix</sup>  
*other Gods but only the Lord this Word.* <sup>to</sup> <sup>Serm. VI.</sup>  
 Thus *Jeremiah* seems to lament for Want  
 of an Opportunity, because <sup>t</sup> he *sate sepa-*  
*rate from before the Word of the Lord.*  
 This *Word* of the Lord is said <sup>u</sup> to be pre-  
 sent at such Times and in such Places, and  
<sup>x</sup> to *dwell there.* This is described <sup>y</sup> by a  
 Variety of Expressions already mentioned.  
 A Blessing was promised to <sup>z</sup> *Joshua* the  
 High Priest for his constant Attendance  
 thereon, and also to others, that <sup>a</sup> *the Word*  
 of the Lord *should appear to them there,*  
*and bless them.* A Curse was threatned to  
 the Neglecters of it. <sup>b</sup> *My Word, said*  
*God, hath cast them off, because they have*  
*despised my Worship.* And they were sharp-  
 ly reprov'd, who were weary of it, and  
 said, <sup>c</sup> *What Profit shall we have, because*  
*we*

<sup>s</sup> 2 Kings v. 17. Sept. <sup>t</sup> Jer. xv. 17. <sup>u</sup> Exod.  
 xx. 24. H. Exod. xxv. 22. J. Exod. xxix. 42, 43,  
 44. O and J. Exod. xxx. 6, 36. O. Exod. xxxi. 6,  
 36. J. Lev. ix. 23. J. Num. xvii. 4. O and J. Deut.  
 xii. 11. J. <sup>x</sup> Num. xi. 20. O. <sup>y</sup> Lev. viii. 35. J.  
 Lev. xviii. 30. J. Lev. xxii. 9. J. Deut. xi. 1. O.  
 Deut. xxxiii. 9. O. Ezek. xliii. 6, 7. Ezek. xliv. 8,  
 16. Ezek. xlviii. 11. <sup>z</sup> Zech. iii. 7. <sup>a</sup> Exod.  
 xx. 24. H. <sup>b</sup> Zech. xi. 8. <sup>c</sup> Mal. iii. 13, 14.



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*we have kept the Observance of the Word of the Lord, and (as it is afterwards explained) have walked in the Depression of our Spirit before the Lord of Hosts.*

The tenth Duty is to *trust in him*. This is frequently called <sup>d</sup> *a Putting our Trust in the Word of the Lord*. And to this we are very frequently exhorted by such Expressions as these, <sup>e</sup> *Trust ye in the Word of the Lord for ever.* <sup>f</sup> *Trust in the Word of the Lord, and do good, and be strong in Faith.* <sup>g</sup> *Trust in the Word of the Lord, and keep his Way, and he shall exalt thee.* <sup>h</sup> *Be strong and let your Mind be comforted, all ye who trust in the Word of the Lord.* Or <sup>i</sup> more largely thus, *Israel trusts in the Word of the Lord. He is their Helper and Defender. Ye House of Aaron, trust in the Word of the Lord. He is their Helper and Defender. Ye that fear the Lord, put your Trust in the Word of the Lord. He is their Helper and Defender. The Word*  
of

<sup>d</sup> Psal. xvi. 1. Psal. xxv. 21. Psal. xxxiv. 9. Psal. lx. 14. Psal. lxxi. 1. Psal. lxxxix. 12. Psal. lxxxiv. 6, 13. Psal. xci. 2. Psal. cxviii. 8, 9, 10, 11, 12. Psal. cxxv. 1. Psal. cxxx. 4. Sept. Isai. xxxvi. 7. <sup>e</sup> Isai. xxvi. 34. <sup>f</sup> Psal. xxxvii. 3. <sup>g</sup> Psal. xxxvii. 34. <sup>h</sup> Psal. xxxi. 25. <sup>i</sup> Psal. cxv. 9, 10, 11, 12.

of the Lord *remembers us for good. He will* Appendix  
*bleſs the Houſe of* Iſrael. *He will bleſs the* to  
*Houſe of* Aaron. Accordingly it was fore- Sermon.VI.  
 told of the Profeſſors of the *Gospel*, that  
<sup>k</sup> *they ſhould lean on the Word of the Lord,*  
*the holy one of* Iſrael, who is there expreſſy  
 called the *Meſſiah*. And the Saints of old  
 expreſſed themſelves thus, <sup>1</sup> *Behold, I truſt*  
*in the Word of the Lord my Salvation.*  
<sup>m</sup> *We truſt in thy Word, and confeſs thy*  
*Name.* <sup>n</sup> *Thy Word was the Joy of my*  
*Heart; for thy Name is called upon me, O*  
*Lord of Hoſts.* <sup>o</sup> *I will rejoice in the Word*  
*of the Lord, I will be glad in the God,*  
*who compleats my Salvation.* <sup>p</sup> *I will rejoice*  
*in the Word of the Lord, even the Redemp-*  
*tion, which he will make by* Chriſt. And <sup>q</sup> *I*  
*will be glad in God the Author of my Re-*  
*demption.* And there are ſuch Promiſes as  
 theſe, <sup>r</sup> *He who truſts in my Word, ſhall*  
*inherit the Earth.* <sup>s</sup> *Bleſſed is the Man, who*  
*truſts in the Word of the Lord, and the*  
*Word of the Lord is his Confidence.* <sup>t</sup> *I will*

T 2

deliver

<sup>k</sup> Pſal. xxxv. 9.    <sup>1</sup> Iſai. xii. 2.    <sup>m</sup> Iſai. xxvi.  
 13.    <sup>n</sup> Jer. xvi. 16. Heb. Sept. and Chald.    <sup>o</sup> Mic.  
 vii. 7.    <sup>p</sup> Hab. iii. 18.    <sup>q</sup> Hab. iii. 19.    <sup>r</sup> Pſal.  
 xxxvii. 9. Iſai. lvii. 13.    <sup>s</sup> Jer. xvii. 7, 8.    <sup>t</sup> Jer.  
 xxxix. 18.

*The second Person is called the*  
 Appendix *deliver thee, because thou hast put thy Trust*  
 to  
 Serm. VI. *in my Word, saith the Lord God. And*

*u The Lord is good to them, and they are manifest before him, who put their Trust in his Word. To these Promises some Examples are added, as x Our Fathers trusted in thy Word, and thou didst deliver them. And y Hezekiah, and z the Israelites trusted in the Word of the Lord God of Israel, and were delivered from Senacherib King of Assyria. And it was a blasphemous Speech of Rabshakeh, when he said, a Let not Hezekiah make you trust in the Word of the Lord. On the other Hand it is said, that b Cursed is the Man, who takes off his Heart from the Word of the Lord, that is, by not Trusting in him but in Man. c They are threatned with a Wo, who lean not upon the Word of the Lord. d A Wo is threatned to that City, which did not trust in the Word of the Lord, nor came to the Worship of their God. e A Wo is pronounced against wicked People, who scoffingly pretend to lean on the*

*u Nah. i. 7. x Psal. xxii. 5. y 2 Kings xviii. 15. z 2 Kings xviii. 22. a 2 Kings xviii. 30. b Jer. xvii. 5, 6. c Isai. xxxi. i. d Zeph. iii. 2. e Mic. iii. 11, 12.*



the Word of the Lord, ſaying, *Is not the* <sup>Appendix to</sup> *Majeſty of the Lord among you?* And it <sup>Serm. VI.</sup> ſhall be ſaid of ſuch in Deriſion, *ⁱ This is the Man, who hath not placed the Word of the Lord for his Strength.*

The eleventh Duty is to *fear* him. The *Israelites* were gathered together, that <sup>⁸</sup> they might *fear before the Word of the Lord their God, and that they might obſerve to do all the Words of the Law.* And <sup>⁹</sup> the Lord himſelf asks this Queſtion, *Will ye not fear before me? And will ye not tremble before my Word?* The Prophet *Iſaiah* <sup>ⁱ</sup> exhorts thoſe to *hear the Word of the Lord, who tremble at his Word.* And this alſo ſeems to be the Caſe of *Jeremiah*, <sup>ᵏ</sup> who *ſate ſeparate from before the Word of the Lord; for (ſaith he) thou haſt filled me with indignation.*

The twelfth Duty is to *make a Covenant* with him. Thus <sup>¹</sup> *Jehoiada* the High Prieſt *made a Covenant between the Word of the Lord, and between the King and People.* Thus <sup>ᵐ</sup> the *Rainbow* was a *Token of the Co-*  

T 3

*venant*

ⁱ Pſal. lii. 9.      ⁸ Deut. xxxi. 12. J.      ⁹ Jer. v. 22.      ¹ Iſai. lxvi. 5.      ᵏ Jer. xv. 17.      ¹ 2 Kings xi. 17.      ᵐ Gen. ix. 12, 13, 14, 15, 16, 17. O and J.

Appendix *venant between the Word of the Lord and*  
 to  
 Serm. VI. Noah, that the Earth should no more be  
 { destroyed by a Flood. Thus <sup>n</sup> Circumci-  
 sion was a Token of the Covenant between  
 the *Word of God* and *Abraham*, together  
 with his Posterity, and their Admission in-  
 to it. And <sup>o</sup> the Passover was another  
 Token between the *Word of the Lord* and  
 the *Israelites* for their farther Confirmation,  
 that he should be their *God*, and they should  
 be his People. And under the *Gospel* we  
 have in the same Manner the Sacraments of  
*Baptism* and the *Lord's Supper*, one for our  
 Admission, and the other for our Con-  
 firmation; in both which we solemnly pro-  
 mise to take *Christ Jesus* alone for our Sa-  
 viour and Redeemer, and to worship and  
 serve him accordingly, and for this Reason  
 we are called *Christians*.

The next Duty is to *swear by his*  
*Name*. This was very commonly men-  
 tioned in the *Paraphrasts*, and is a so-  
 lemn Acknowledgment of him, as *God*,  
 every where present, almighty, knowing  
 the Intentions of the Heart, as well as all  
 our

<sup>n</sup> Gen. xvii. 2, 9, 10, 11, 12, 13, 14. O and J.  
<sup>o</sup> Exod. xii. 13, 23, 27, 29. J.

our Words and Actions, and <sup>p</sup> one who will <sup>Appendix</sup> punish those, who forswear themselves. <sup>to</sup> It <sup>Serm. VI.</sup> was reckoned <sup>q</sup> a *Giving glory to the Lord.* The Command is <sup>r</sup> *Thou shalt fear the Lord thy God, and serve him, and swear by his Name.* The Intention even of the Heart is mentioned, <sup>s</sup> *Thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness.* And <sup>t</sup> it was reckoned an unpardonable Crime, and a Forsaking of the true God, when the Israelites swore by those, who were no gods. When Jonathan made a Covenant of Friendship with David, the Form was thus, <sup>u</sup> *Let the Word of the Lord be a Witness between me and thee for ever.* And thus <sup>x</sup> he strengthened David's Hand by the Word of the Lord. When Samuel testified his Integrity before the Israelites, he said, <sup>y</sup> *The Word of the Lord is a Witness for you.* And repeating the same thing in other Words, he saith, <sup>z</sup> *The Lord is a Witness, who dealt strongly by the Hands of Moses and Aaron, and brought*

T 4

our

<sup>p</sup> Exod. xx. 7. Deut. v. 11. <sup>q</sup> Josh. vii. 19.  
<sup>r</sup> Deut. vi. 13. Deut. x. 20. <sup>s</sup> Jer. iv. 2. <sup>t</sup> Jer.  
v. 7, 9. <sup>u</sup> 1 Sam. xx. 23, 42. <sup>x</sup> 1 Sam. xx.  
16. <sup>y</sup> 1 Sam. xii. 5. <sup>z</sup> 1 Sam. xii. 6.



Appendix  
to  
Serm. VI.

*our Fathers out of Egypt. All which is attributed<sup>a</sup> by the Chaldee Paraphrasts to the Word of the Lord. Thus<sup>b</sup> he farther adds, Witness before the Lord, and before his Christ. And<sup>c</sup> the Lord, and his Christ is a Witness against you. And they said, He (as of one, not they) is Witness. From which Expressions it is evident, that they looked upon the Word of the Lord, and the Messiah to be one and the same Person, and that this Person was the very true and real Jehovah. They tell us,<sup>d</sup> that every one shall praise him, who swears by him. And accordingly they give us these Directions. <sup>e</sup> You shall not swear by the Name of the Word of the Lord in vain. But<sup>f</sup> you shall swear by the Name of the Word of the Lord in Truth. And<sup>g</sup> No Man of you shall swear by the Name of the Word of the Lord your God in vain, because the Lord will not reckon him innocent in the Day of the great Judgment, who shall swear by his Name in vain. Where Swearing by the Name of the Word,*

<sup>a</sup> Exod. xii. 42. H. Exod. xii. 23, 27, 29. J.

<sup>b</sup> 1 Sam. xii. 3.

<sup>c</sup> 1 Sam. xii. 5, as in Psal. ii. 2.

<sup>d</sup> Psal. lxiii. 12.

<sup>e</sup> Deut. v. 11. J. <sup>f</sup> Deut. v.

11. J.

<sup>g</sup> Exod. xx. 7. J. Deut. v. 11. J.

Word, and Swearing by the Name of the Lord is mentioned as the very same thing; <sup>Appendix to</sup> Sermon VI. because the *Word* is the *Lord*. Sometimes the Form was thus expressed, <sup>h</sup> *I adjure you by the Decree of the Word of the Lord*. Thus *Abimelech* <sup>i</sup> required *Abraham* to swear unto him by the Word of the Lord, which <sup>k</sup> he did accordingly. Thus *Abraham* <sup>l</sup> made his Servant to swear by the Word of the Lord, which <sup>m</sup> he also did. Thus <sup>n</sup> the Spies swore to *Rahab*. Thus <sup>o</sup> the Princes swore to the *Gibeonites*. Thus <sup>p</sup> the *Israelites* swore against the *Benjamites*, and <sup>q</sup> *Joab* swore before *David*. Thus <sup>r</sup> *David* swore to *Saul*, and <sup>s</sup> to the *Egyptians*. Thus also <sup>t</sup> *David* swore to *Shimei*; and <sup>u</sup> *Solomon* swore against *Adonijah*. Thus <sup>x</sup> *Shimei* swore to *Solomon*; and <sup>y</sup> thus *Saul* swore to the Witch of *Endor* by the Word of the Lord, saying, *As the Lord liveth*.

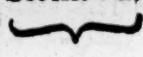
The last Duty is to *prophecy* or preach in his Name. For this Reason he is so often

<sup>h</sup> Cant. v. 8.    <sup>i</sup> Gen. xxi. 23. O and J.    <sup>k</sup> Gen. xxi. 24, 31. O.    <sup>l</sup> Gen. xxiv. 3. J.    <sup>m</sup> Gen. xxiv. 9. O and J.    <sup>n</sup> Josh. ii. 12.    <sup>o</sup> Josh. ix. 19.    <sup>p</sup> Judg. xxi. 7.    <sup>q</sup> 2 Sam. xix. 7.    <sup>r</sup> 1 Sam. xxiv. 22.    <sup>s</sup> Sam. xxx. 15.    <sup>t</sup> 1 Kings ii. 8.    <sup>u</sup> 1 Kings ii. 23.    <sup>x</sup> 1 Kings ii. 42,    <sup>y</sup> 1 Sam. xxviii. 10.

Appendix often called <sup>z</sup> the *Word of Prophecy* from  
 to Serm. VI. before the *Lord*. The Prophets were al-  
 ways to act for his Honour, and therefore  
 they are said to <sup>a</sup> *prophecy in the Name of*  
*the Word of the Lord*. They are <sup>b</sup> to re-  
*ceive the Words*, which they spoke, from  
 this Word, and <sup>c</sup> to warn the Children of  
*Israel* accordingly; and he who came to  
 consult a *Prophet*, is said <sup>d</sup> to *ask a Pro-*  
*phet by the Word of the Lord*. For this  
 Reason the false Prophets were blamed,  
<sup>e</sup> because they *did not speak from the Word*  
 of the Lord, and were liable to this Re-  
 proof, <sup>f</sup> *You teach by your Prophecies a*  
*Turning away from the Word of the Lord,*  
*that ye may profane the Camp of Israel and*  
*Judah*. And happy would it be for this  
 Nation, if they who are set apart to *preach*  
*the Gospel*, did preach only the *Gospel*, and  
 like St. Paul, <sup>g</sup> *did determine not to know any*  
*thing among our Congregations, save Jesus*  
*Christ and him crucified*. Whilst we preach  
 him

<sup>z</sup> Jer. i. 1. Ezek. vi. 1. Ezek. vii. 1. Ezek. xii. 1.  
 Ezek. xiii. 1. Ezek. xv. 1. Ezek. xvi. 1. Ezek. xvii.  
 1. Ezek. xviii. 1, &c. <sup>a</sup> Cant. vi. 12. <sup>b</sup> Ezek.  
 iii. 17. Ezek. xxxiii. 7. <sup>c</sup> Ezek. xxxiii. 7.  
<sup>d</sup> Ezek. xiv. 7. <sup>e</sup> Jer. xxiii. 6. <sup>f</sup> Cant. vi. 12.  
<sup>g</sup> 1 Cor. ii. 1, 2.



him as our *God*, our *Lord* and *Saviour*, <sup>Appendix to</sup> *whiſt* we extol him in his Attributes, *Ac-* <sup>Serm. VI.</sup> *tions* and *Sufferings*, *whiſt* we ſpeak of  what he hath performed for our *Juſtifica-* *tion* and *Salvation*, how he is made unto us <sup>g</sup> *Wiſdom*, and *Righteouſneſs*, and *Sancti-* *fication*, and *Redemption*, *whiſt* we *preach* to others <sup>h</sup> *the unſearchable Riches of Chriſt*, and tell them how to apply theſe things to themſelves, and have an *Inter-eſt* in them by a true and lively *Faith*; this is <sup>i</sup> a *Mak-* *ing known the Myſtery of the Goſpel*, this is *Acting* like the *Miniſters* and *Servants* of *Chriſt Jeſus*, this is the only *Way* to bring *Souls* to *Heaven*, and will be our *Glory* and *Crown*, when we ſhall appear before him our *Lord* and *Maſter*. On the other *Hand*, if we only preach up that *Religion*, which may be known from natural *Reaſon*, and bare *Morality*, this is only *Paganism* re-*fin-* *ed*, and makes the *Hearers* think, that there was little *Reaſon* for a divine *Revela-* *tion*. This paves the *Way* for *Deiſm*, *A-* *theiſm*, *Scepticiſm*, and *Infidelity*. This opens a *Door*, though not deſigned for that *End*, to *Arianism* and *Socinianism*. This gives

<sup>g</sup> 1 Cor. i. 30, 31. <sup>h</sup> Ephes. iii. 8. <sup>i</sup> Ephes. vi. 19.

Appendix gives Occasion to others to vilify and re-  
 to  
 Sermon VI. proach the Clergy, and they make this a

Handle for Setting up illegal Assemblies in  
 Opposition to us, and attempt our Ruin, as  
 far as is possible; and oh that we did but  
 rightly consider these things!

A Man would think, that such a *Cloud of Witnesses*, with many more that might be added, out of these most antient *Jewish* Writers, and such as were almost, or altogether cotemporary with *Our blessed Saviour* and his *Apostles*, might stop the Mouths of those, who deny the Divinity of the *Word of the Lord*. And yet there are some, who have thought, that they can evade the Force of all this, though I find but two Arguments used for this Purpose.

The first Argument is, that this Expression the *Word of the Lord* is only a particular Phrase or Way of Speaking, and signifies no more than the *Lord* himself, and so may mean only the one *God*, without any Distinction of Persons. And thus we say *His most excellent Majesty*, *His Christian Majesty*, or *His Catholick Majesty*, when we mean no more than the *King* himself. But to this it may be answered, that an Argument

gument from the *European* Languages the <sup>Appendix</sup> Sons of *Japhet*, to the *Asiatick* Languages <sup>to</sup> *the* Sons of *Shem* or *Ham*, is very foreign <sup>Serm. VI.</sup> to the Purpose. And though it may be customary in all Nations, and especially in the East to give their Kings and Emperors many swelling Titles; yet I never heard, that in any Language in the World, *the Word of a King or Emperor* did signify *the King or Emperor* himself. If such a bare Affirmation was enough, we need not doubt of Carrying any Cause in the World, though contrary both to Sense and Reason. There are many Expressions, which I have quoted, which may be applied to the one *God*. But this doth not in the least affect us, since we acknowledge no more Gods than one. But there are Expressions, which I have already quoted out of *Philo* and the *Chaldee Paraphrafts*, which plainly shew, that by the Λόγος or *Word of the Lord*, they meant a second Person in the Unity of the *Godhead*. Thus they call him the *only begotten in the highest Heavens*, the *Angel or Messenger of the Covenant*, the *Second Person*, a *Mediator*, an *Advocate*, an *Intercessor*, a *Redeemer*, the *true high Priest*, the *Branch* of



Appendix to Sermon VI. of the Root, the *first begotten*, and the *Son of God*; and how any of these Expressions can be applicable to *God the Father* alone is beyond my Apprehension; though we who believe a Plurality of Persons in the Deity, can thankfully ascribe them all to *God the Son*. Besides, St. *John* ascribes this very Expression to *our blessed Saviour* both in Respect of his Divinity and Humanity. He saith, <sup>k</sup> *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. And this Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* <sup>1</sup> *And his name was called the Word of God.* And the Authority of this *Apostle* sways more with me, than any thing, which these modern Gentlemen shall tell me, without any Authority but their own.

The other Argument is, that these Expressions are not to be understood of the *substantial Λόγος* or *Word*, but of the Command

<sup>k</sup> John i. 1, 2, 3, 14.

<sup>1</sup> Rev. xix. 13.

mand or Speech of God or Man, which is <sup>Appendix</sup> in the *Hebrew* expressed by דבר and to <sup>to</sup> <sup>Serm.VI.</sup> which the *Chaldee* מִמְרָא *Mimra* doth answer. This is a very plausible Pretence, and may impose upon such, who know nothing of the *Oriental* Languages; but any one, who hath but dipped into the *Chaldee Paraphrases* in their Original, will easily discover the Fallacy. For <sup>m</sup> (to give an Answer in the Words of the learned Bishop *Kidder*)

“ 1. It is very certain, that these Words  
 “ of the *Paraphrafts* cannot be understood  
 “ in the Sense pretended. Let any Man  
 “ living, that is in his sound Mind go over  
 “ the <sup>n</sup> Places above mentioned, and he  
 “ must confess, that this can never sub-  
 “ sist. ° No Man can deny, but the *Tar-*  
 “ *gumists*

<sup>m</sup> Demonstration of the Messiah, *part III*, page 108, 109. <sup>n</sup> *The Places are* Gen. ix. 12. O. Gen. xv. 1, 6. O. Gen. xvii. 2, 7. O. Gen. xxvi. 9. O. Gen. xix. 24. J and H. Lev. xxvi. 9, 11, 12. O and J. Isai. xlviii. 13, 15, 16. Psal. cx. 1. Gen. xxviii. 21. O. Gen. xxxi. 49. O. Exod. xvi. 8. O. Lev. xxvi. 46. O. Num. xi. 20. O. Deut. v. 5. O. Deut. xx. 1. O. Gen. i. 27. H. Gen. iii. 9, 23. H. Gen. xxx. 22. H. ° *Here this learned Prelate adds*, Can any Man suppose this agreeable, with what hath been observed before from Gen. xxviii. 21, or with Gen. xxxi. 49?

Appendix " gumists had a higher Meaning than this.  
 to  
 Serm. VI. " I only desire the Reader to reflect on the  
 " forecited Places, and he will not make  
 " any Doubt of this Matter.

" 2. To pretend, that מִמְרָא *Mimra*,  
 " which is the Word used by the *Targu-*  
 " *mists*, doth answer to the *Hebrew* דָּבָר  
 " *Dabar*, which signifies *Speech*, *Com-*  
 " *mand* or *Decree*, is indeed something,  
 " if any Shadow of Proof were produced.  
 " But here is no Offer of any such thing.  
 " It is easy to suppose, or to affirm any  
 " thing, to get loose from the Pressure of  
 " an Argument; but this is to trifle, and  
 " not to argue.

" 3. A <sup>P</sup> learned Man hath observed,  
 " that the Supposition in the Objection is  
 " in Fact absolutely false, *viz.* that the  
 " *Hebrew* דָּבָר which signifies a *Speech*,  
 " a *Commandment*, a *Decree* or *Order* is  
 " turned by the *Chaldee* Word מִמְרָא *Mim-*  
 " *ra*, which is the Word used by the *Tar-*  
 " *gumists* in the Places above quoted. He  
 " affirms, that this can never be proved  
 " from the Text. And we have Reason  
 " to believe him, till we find any *Arian*

or



“ or Socinian, or any other Person what-  
 “ soever produce any one Text to that  
 “ Purpose. Appendix  
to  
Serm. VI.

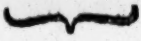
“ 4. It is very certain, that the *Chalde-*  
 “ *ans* had another Word, by which they  
 “ turned the *Hebrew* Word דבר *Dabar*,  
 “ and that was the Word פתגם or פתגמא  
 “ *Pithgam* or *Pithgama*. *Elias Levita*,  
 “ who very well understood this Matter,  
 “ makes that the *Chaldee* Word, into  
 “ which the *Hebrew* דבר *Dabar* is turned,  
 “ and produceth several Instances to that  
 “ Purpose. But he makes no Mention of  
 “ מִמְרָא upon that Occasion, which he  
 “ would not have failed (in all Probabi-  
 “ lity) to have done, had he been able to  
 “ have done it. I shall here reflect upon a  
 “ very remarkable Text, which is *Deut.*  
 “ v. 5. *I stood between the Lord and you at*  
 “ *that time, to shew you the word of the*  
 “ *Lord.* The *Chaldee Paraphrafts* turn the  
 “ Words thus; *I stood between the Word of*  
 “ *the Lord and you at that Time, to shew*  
 “ *you the Word of the Lord.* In this Ver-  
 “ sion *Word* occurs twice, but in different  
 “ Senses. In the former Part of the Verse

U

“ it

Appendix <sup>to</sup> " it is put instead of *Lord*, and must fig-  
 Serm. VI. " nify the *essential* Λόγος, and is accord-  
 " ingly expressed by מִימְרָא; but in the  
 " latter Part of the Verse it signifies the  
 " *Commandment*, or the revealed Will of  
 " *God*, which דְּבַר signifies; which is the  
 " Word used in the *Hebrew* Text of the  
 " Place, and is by the *Chaldee Paraphrase*  
 " expressed by the Word פְּתוּמָא, which is  
 " the *Chaldee* Word, that answers to it."  
 I shall crave Leave farther to add, that the  
 Word מִימְרָא when spoken of the *consu-*  
*stantial Word* of *God*, is always in the sin-  
 gular Number, and never in the Plural;  
 but the Word פְּתוּמָא which signifies his *re-*  
*vealed Will* or *Commandment*, is frequently  
 used on this Occasion in the plural Num-  
 ber, as well as in the Singular. And the  
 Words are not only used in different Senses  
 in different Texts, but <sup>r</sup> frequently also in  
 the

<sup>r</sup> Gen. xviii. 5. J. Exod. iv. 15. J. Exod. xix.  
 8. H. Num. xiv. 20. H. *Compare* Num. xxi. 8, 9  
 with Num. xxi. 20, 29. J. Num. xxiii. 3, 4, 5.  
 O and J. Num. xxiii. 16. O and J. Deut. i. 14,  
 26, 32. J. Deut. v. 5. O and J. Josh. i. 17, 18.  
 Judg. xi. 10. I Sam. iii. 18, 19. I Sam. xv. 10, 11.  
 I Sam. xx. 23. I Sam. xxii. 10, 13, 15. *where*  
 מִימְרָא

the same Text, which seems to me, as Appendix  
providentially designed, effectually to cut off <sup>to</sup> Sermon. VI.  
the Force of this Objection. 

But to return to the Words of that learned and excellent Prelate, "From the Particulars mentioned before it evidently appears, that the antient *Jews* did by the *Word* mean a divine Person. And whosoever will diligently consider the Places above mentioned (and many more might be produced) must needs confess it. My <sup>s</sup> Author, whom I named before, tells us, that he urged this Argument so closely upon his *Anti-trinitarian* (who had Skill in this Sort of Learning) that after all his Shifts and Evasions he was forced formally to declare, that if this was the Sense of these Words, <sup>t</sup> *their Cause was*  
U 2 " *lost*;

מִימְרָא *is three Times, and פתגמא twice.* 1 Sam. xxviii. 18. 1 Kings xii. 24, where מִימְרָא *is once, and פתגמא three Times.* 1 Kings xviii. 24. Psal. lxviii. 12. Psal. lxxxi. 11, 12. Psal. cv. 19. Isai. x. 17. Isai. xl. 10, 13. Isai. lxvi. 5, 6, where מִימְרָא *is once, and פתגמא twice.* Jer. xxvi. 4, 5. Jer. xxxviii. 20, 21. Jer. xl. 3. Jer. xlii. 3, 4, 5, 6, 7, 11. where the *Word מִימְרָא is four Times, and פתגמא six Times.* Ezek. iii. 17. Ezek. xxxiii. 7. Hof. i. 9. Hag. i. 12, and Zech. vii. 12. <sup>s</sup> Rittangel, pag. 112. <sup>t</sup> Actum est de nobis; vestrae enim fidei firmissima propugnacula inde suppeditari videntur,



*The second Person is called the*  
 Appendix "lost; for that there seemed to arise from  
 to  
 Sermon VI. "thence very strong Arguments in Defence  
 "of our Belief."

I cannot conclude this Appendix without an earnest Wish, That they, who are designed for holy Orders, would apply themselves to the Study of the *Hebrew*, and those other *Oriental* Languages, which are of Kin to it; as they did once in the last Century. This might in Time be the best Method for the Conversion of the *Jews*; and that *God*, who hath foretold the End, will direct to proper Means. The Knowledge of the *Hebrew*, being the Original, is necessary for the right Understanding of the *Old Testament*, and consequently of the *New*, which continually refers to it. By this we take our Knowledge from the Fountain Head, and hear *God* speaking to us in his own Words, without being beholden to the Pen of a Translator. The Knowledge of the other *Oriental* Languages, and Comparing them with the Text, will sufficiently convince us, that our Copies are authentick, and not corrupted, as some pretend to. It will shew us the Meaning of several obscure Words and Phrases

Word *by the* Chaldee Paraphrafts. 293

Phrases in the *Hebrew* Bible, and very often explains the Text itself, and lets us see the antient Opinions of these Translators, before any modern Controversies were started. And I think, it clearly appears, that the Reading of the *Chaldee Paraphrases* in their Original, and *Philo* the *Jew*, will be of the most excellent Use to preserve us from *Arianism*, *Socinianism*, and all other Errors which are since sprung up relating to the *ever blessed Trinity*.

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# SERMON VII.

Preached *June 5, 1740.*

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I JOHN v. 7.

*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.*

Sermon  
VII.

**I**N the former Sermon on these Words I endeavoured to prove the Divinity of the second Person in the *ever blessed Trinity*, who is called the *Word* in the Text. I shall now endeavour to prove the same concerning the third Person, who is also called the *Holy Ghost*.

That



That the antient *Jews*, who had the Writings of the *Old Testament*, and believed them to be of divine Inspiration, might be of this Opinion, is evident from several Passages therein, where he is called, <sup>a</sup> the *Spirit*, <sup>b</sup> the *Spirit of God*, or of the *Lord*, <sup>c</sup> the *good Spirit of God*, <sup>d</sup> the *Spirit of grace and of Supplication*, <sup>e</sup> the *Spirit of judgment*, and the *Spirit of burning*; <sup>f</sup> an *excellent Spirit*, <sup>g</sup> the *Spirit of wisdom and understanding*, the *Spirit of counsel and might*, and the *Spirit of knowledge*, and of the fear of the *Lord*. And even the heathen *Baby-*

Sermon  
VII.

U 4

*lonians*

<sup>a</sup> Num. xi. 17, 25, 26. Num. xxvii. 18. 1 Chron. xxviii. 12. Eccles. xi. 5. Isai. xxxi. 15. Ezek. i. 12, 20, 21. Ezek. ii. 2. Ezek. iii. 12, 14, 24. Ezek. viii. 3. Ezek. x. 17. Ezek. xi. 1, 24, and Mal. ii. 15. <sup>b</sup> Gen. i. 2. Gen. vi. 3. Gen. xli. 38. Exod. xxxi. 3. Exod. xxxv. 31. Num. xi. 29. Num. xxiv. 2. 1 Sam. x. 10. 1 Sam. xi. 6. 1 Sam. xix. 10, 23. 2 Chron. xv. 1. 2 Chron. xxiv. 20. Neh. ix. 30. Job xxvi. 13. Job xxvii. 3. Job xxxiii. 4. Psal. li. 12. Psal. civ. 30. Psal. cvi. 33. Psal. cxxxix. 7. Psal. cxliiii. 10. Prov. i. 23. Isai. xxx. i. Isai. xxxiv. 16. Isai. xlii. 1. Isai. xlv. 3. Isai. xlviii. 16. Isai. lix. 21. Ezek. xi. 24. Ezek. xxxvi. 27. Ezek. xxxvii. 14. Ezek. xxxix. 29. Joel ii. 28, 29. Hag. ii. 5. Zech. iv. 6, and Zech. vii. 12. <sup>c</sup> Neh. ix. 20. <sup>d</sup> Zech. xii. 10. <sup>e</sup> Isai. iv. 4. <sup>f</sup> Dan. vi. 3. <sup>g</sup> Isai. xi. 2.

*Ionians* called him, <sup>h</sup> *the Spirit of the holy Gods*. Sometimes he is described as <sup>i</sup> *the Breath of the Lord*, or <sup>k</sup> *of the Almighty*, <sup>l</sup> *the Breath of his Mouth*, <sup>m</sup> *of his nostrils*, or <sup>n</sup> *of his lips*, and <sup>o</sup> *a wind or Spirit from the Lord*, or <sup>p</sup> *a mighty wind or Spirit*. And it may be observed, that tho' these Words are different in our *Translation*, yet they are the same in the *Original*. St. Paul saith, <sup>q</sup> *He that made all things, is God*. And the Works of Creation in the *Old Testament* are attributed to the *Holy Ghost*. *Job* saith, <sup>r</sup> *By his Spirit he hath garnished the heavens, and his hand hath formed the crooked serpent*. And <sup>s</sup> *In the beginning when God created the heavens and the earth, the Spirit of God moved upon the face of the waters*, to produce the respective Forms of every Creature out of the confused Heap of Matter. And *David* joined him with the

<sup>h</sup> Dan. iv. 8, 9, 18, and Dan. v. 11, 14. <sup>i</sup> Psal. cxlvi. 4. Isai. xxx. 27, 28, 33. <sup>k</sup> Job xxxiii. 4.  
<sup>l</sup> Job xv. 30. Psal. xxxiii. 6. <sup>m</sup> 1 Sam. xxii. 16.  
 Job iv. 9. Psal. xviii. 15. <sup>n</sup> Isai. xi. 4. <sup>o</sup> Gen. viii. 1. Num. xi. 31. 1 Sam. xxii. 11. Psal. xviii. 10, Psal. ciii. 6. Psal. civ. 3. Psal. cxxxv. 7, and Hof. xiii. 15. <sup>p</sup> Isai. xi. 15. <sup>q</sup> Heb. iii. 4. <sup>r</sup> Job xxvi. 13. <sup>s</sup> Gen. i. 1, 2.

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the Son of God in this great Work, when he said, <sup>t</sup> *By the Word of the Lord were the heavens made, and all the host of them by the breath, or Spirit of his mouth.* As for living Creatures, David saith to God with the utmost Admiration, <sup>u</sup> *Thou sendest forth thy Spirit, and they are created, and thou renewest the face of the earth;* and these he calls *the Works of the Lord, or Jehovah, in which he shall rejoice.* Job saith, <sup>x</sup> *By the Spirit of God the frost is given; and the breadth of the waters is streightned.* And Moses saith, that after the Flood, <sup>y</sup> *God caused his Spirit to pass over the earth, and the waters were asswaged.* And the Prophet Isaiah testifies, that his Providence is still the same over all his Creatures, where he saith, <sup>z</sup> *Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his Spirit it hath gathered them.* Moses saith, <sup>a</sup> *the Lord God formed man of the dust of the ground, and created him after his own image.* And Elibu  
in

<sup>t</sup> Psal. xxxiii. 6.      <sup>u</sup> Psal. civ. 24, 29, 30, 31.

<sup>x</sup> Job xxxvii. 10.      <sup>y</sup> Gen. viii. 1.      <sup>z</sup> Isai. xxxiv.

14, 15, 16.      <sup>a</sup> Gen. ii. 7, and i. 26, 27.



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in *Job* <sup>b</sup> describes it thus, *The Spirit of God*, or (as it is in the *Septuagint*) *a divine Spirit bath made me; and the breath of the Almighty bath given me life.* Accordingly, the divine Attributes are frequently ascribed to this ever-blessed Person. Thus he is called <sup>c</sup> *a holy Spirit*, or as we express it in our Language, *The Holy Ghost*, and <sup>d</sup> *an excellent Spirit.* Thus he is represented as <sup>e</sup> *most wise*, <sup>f</sup> *whose Ways are unsearchable*, and *past finding out*, and *one*, who is *infinite*, *incomprehensible*, and <sup>g</sup> *in every Place, beholding the evil and the good.* Thus <sup>h</sup> *David* speaks with Admiration, *Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou (that is thy Spirit or Presence, which is the same thing) art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: Even there shall thy hand lead me; and thy right*

<sup>b</sup> Job xxxiii. 4.      <sup>c</sup> Psal. li. 11. Isai. lxiii. 10, 11.

<sup>d</sup> Dan. v. 12, and vi. 3.      <sup>e</sup> Isai. xl. 13, 14.      <sup>f</sup> Eccl. xi. 5. Isai. xl. 13, 14.      <sup>g</sup> Prov. xv. 3.      <sup>h</sup> Psal. cxxxix. 7, 8, 9, 10, 11, 12. See also Verse 6 in the Septuagint.

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*right hand shall hold me. And the Prophet* <sup>i</sup> *Isaiab* *useth the same Language, Who hath*  
*directed the Spirit of the Lord? or being*  
*his counsellor hath taught him? Behold, the*  
*nations are as the drop of a bucket, and are*  
*counted as the small dust of the balance: be-*  
*hold, he taketh up the isles as a very little*  
*thing. It was he, who anointed, sanctified*  
*and set apart Our blessed Saviour for the*  
*great Works of his Ministry, and our Re-*  
*demption, which the Prophet Isaiab doth*  
*thus describe,* <sup>k</sup> *There shall come forth a*  
*rod out of the stem of Jesse, and a branch*  
*shall grow out of his roots. And the Spirit*  
*of the Lord shall rest upon him, the Spirit of*  
*wisdom and understanding, the Spirit of*  
*counsel and might, the Spirit of knowledge*  
*and of the fear of the Lord, And shall*  
*make him of quick understanding in the*  
*fear of the Lord. And God the Father*  
*saith on this Occasion,* <sup>l</sup> *Behold my servant,*  
*whom I uphold; my elect in whom my soul*  
*delighteth: I have put my Spirit upon him,*  
*and he shall bring forth judgment to the*  
*Gentiles. And our blessed Saviour saith of*  
*himself*

<sup>i</sup> Isai. xi. 13, 14, 15.    <sup>k</sup> Isai. xi. 1, 2, 3.    <sup>l</sup> Isai.  
xlii. 1, 2, 3, 4.

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himself by the same Prophet, <sup>m</sup> *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek.* And <sup>n</sup> in another Place, *The Lord God, and his Spirit hath sent me.* And as he set apart *our blessed Saviour* for the Work of the Ministry, which shews him to be co-equal with him; so he is also said to <sup>o</sup> speak by his Prophets even from the Beginning; and <sup>p</sup> the *Lord* is said to put his Spirit upon them; and <sup>q</sup> *God* testified against the Israelites by his Spirit in his prophets; and <sup>r</sup> he is also said to speak to others; and <sup>s</sup> to teach us, what we ought to know. And we are exhorted by *God* to an Amendment of Life with the Promise of a supernatural Assistance in these Words, <sup>t</sup> *Turn ye at my reproof: behold I will pour out my Spirit unto you, I will make known my words unto you.* And as the *Word of the Lord*, who is true and very God, is often said to come unto the Prophets, telling them, what they should say unto the People;

<sup>m</sup> Isai. lxi. 1, 2, 3.    <sup>n</sup> Isai. xlvi. 16, 17.    <sup>o</sup> Isai. xlvi. 16.    <sup>p</sup> Num. xi. 29.    <sup>q</sup> Neh. ix. 30. Mic. iii. 8. Zech. vii. 12.    <sup>r</sup> 1 Kings xxii. 24. 2 Chron. xviii. 23.    <sup>s</sup> Psal. cxliii. 10. Isai. xlv. 1, 2, 3, 4, 5. Isai. lxiii. 11. Joel ii. 28, 29.    <sup>t</sup> Prov. i. 23.



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People; so *the Holy Ghost*, or *the Spirit* Sermon VII.  
*of the Lord*, who is also true and very God, came unto others in the same Manner, as particularly to <sup>u</sup> *Joshua*, to <sup>x</sup> *Elijah* and *Elishah*, to <sup>y</sup> *Amasai*, to <sup>z</sup> *Jehaziel*, to <sup>a</sup> *Azariah*, to <sup>b</sup> *Zechariah*, to <sup>c</sup> *Othniel*, to <sup>d</sup> *Samson*, where he is called <sup>e</sup> *the Lord*, to <sup>f</sup> *Gideon*, to <sup>g</sup> *Jephthah*, to <sup>h</sup> *David*, and to <sup>i</sup> *Saul*, either enabling them to prophesy, or assisting them miraculously and supernaturally upon some extraordinary Occasions. And when *Saul* was left destitute of such an Assistance, it is said, that <sup>k</sup> *the Spirit of the Lord departed from him*. It was this Spirit, <sup>l</sup> who instructed *Bezaleel* how to build the famous Tabernacle in the Wilderness; that <sup>m</sup> spoke by *David*, and <sup>n</sup> shewed him the Pattern of the Temple, which was afterward to be built by his Son *Solomon*.

- <sup>u</sup> Num. xxvii. 18.      <sup>x</sup> 2 Kings ii. 9, 15.  
<sup>y</sup> 1 Chron. xii. 18.      <sup>z</sup> 2 Chron. xx. 14.  
<sup>a</sup> 2 Chron. xv. 1.      <sup>b</sup> 2 Chron. xxiv. 10.      <sup>c</sup> Judg. iii. 10.  
<sup>d</sup> Judg. xiii. 25.      Judg. xiv. 6, 19, and Judg. xv. 4, 11.      <sup>e</sup> Judg. xvi. 20.      <sup>f</sup> Judg. vi. 34.  
<sup>g</sup> Judg. xi. 19.      <sup>h</sup> 1 Sam. xvi. 13.      <sup>i</sup> 1 Sam. x. 6, 10.      1 Sam. xi. 6, and 1 Sam. xix. 23.      <sup>k</sup> 1 Sam. xvi. 14.  
<sup>l</sup> Exod. xxxi. 2, 3, 4, 5, and Exod. xxxv. 30, 31, 32, 33.      <sup>m</sup> 2 Sam. xxiii. 2.      <sup>n</sup> 1 Chron. xxviii. 18.

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*mon.* It was this Spirit, which <sup>o</sup> entered into Ezekiel, and spake unto him, and <sup>p</sup> sent him to speak his Words unto the Israelites, which could be no other than the Words of God, or agreeable to other Texts, where it is said, *Thus saith the Lord.* The Prophet Ezekiel describes this divine Inspiration, as it related to himself, by several different Expressions. Sometimes in general Terms, as <sup>q</sup> *The Spirit lifted him up, and took him away, or* <sup>r</sup> *took him up, and brought him,* where he might behold the prophetic Visions. He saith, <sup>s</sup> *The Spirit entered into me, when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said, Son of man, I send thee unto the children of Israel. And again, I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God. So that the Spirit, which sent him, was Jehovah, or The Lord God. And in* <sup>t</sup> *another Place he saith, Afterward the Spirit took me up, and brought me*

<sup>o</sup> Ezek. ii. 2, 3, 4, 7. Ezek. xi. 4, 5. Ezek. iii. 12, 13, 14, 24, 25, 26, 27. <sup>p</sup> Ezek. ii. 3, 4, 7, and Ezek. xi. 4, 5. <sup>q</sup> Ezek. iii. 12 and 14. Heb. and Chald. <sup>r</sup> Ezek. xliii. 5. <sup>s</sup> Ezek. ii. 2, 3, 4. <sup>t</sup> Ezek. xi. 24, 25.

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*me in the vision by the Spirit of God into Chaldea. So the Spirit, which I had seen, went up from me. Then I spake unto them of the captivity, all the things, that the Lord, or this <sup>u</sup> Spirit had shewed him. He saith, <sup>x</sup> The Word of the Lord came expressly to himself, and <sup>y</sup> the hand of the Lord was upon him; which the Chaldee Paraphrase <sup>z</sup> renders, as it speaks also in <sup>a</sup> other Places, The Word*

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<sup>u</sup> This is plain from the same Chapter, Verse 1, and 5. <sup>x</sup> Ezek. i. 3. <sup>y</sup> Ibid. and Ezek. iii. 22. Ezek. xxxiii. 22, 23. Ezek. xxxvii. 1, and Ezek. xl. 1. <sup>z</sup> Ezek. i. 3. <sup>a</sup> 2 Sam. xxiv. 11. 1 Kings vi. 11, 22. 1 Kings xiii. 20. 1 Kings xvi. 1, 7. 1 Kings xvii. 2, 7. 1 Kings xviii. 1. 1 Kings xxi. 17, 28. 2 Kings xx. 4. Isai. xxxviii. 4. Jer. i. 1, 4, 11, 13. Jer. ii. 1. Jer. vii. 1. Jer. xi. 1. Jer. xiii. 2, 8. Jer. xiv. 1. Jer. xvi. 1. Jer. xviii. 1, 5. Jer. xxi. 1. Jer. xxv. 1. Jer. xxviii. 22. Jer. xxiii. 25. Jer. xxiv. 4. Jer. xxv. 3. Jer. xxxii. 6. Jer. xxix. 30. Jer. xxx. 1. Jer. xxxii. 1, 26. Jer. xxxiii. 1, 19, 23. Jer. xxxiv. 1, 8, 11. Jer. xxxv. 1, 12. Jer. xxxvi. 26. Jer. xxxvii. 6. Jer. xxxix. 15. Jer. xl. 1. Jer. xlii. 7. Jer. xliii. 11. Jer. xliv. 1. Jer. xlvi. 1. Jer. xlvii. 1. Jer. xlix. 34. Ezek. i. 3. Ezek. iii. 16. Ezek. vi. 1. Ezek. vii. 1. Ezek. viii. 8. Ezek. xi. 14. Ezek. xii. 1, 8, 17, 21, 26. Ezek. xiii. 1. Ezek. xiv. 2, 12. Ezek. xv. 1. Ezek. xvi. 1. Ezek. xvii. 1, 11. Ezek. xviii. 1. Ezek. xx. 2, 45. Ezek. xxi. 1, 18. Ezek. xxii. 1, 17, 23. Ezek. xxiii. 1. Ezek. xxiv. 1, 15,



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*Word of Prophecy came from before the Lord to him; or <sup>b</sup> the Spirit of Prophecy from before the Lord sate upon him; and <sup>c</sup> the Virtue of the Spirit of Prophecy from before the Lord, with which the Prophets were filled. This same Prophet Ezekiel tells us, <sup>d</sup> that the hand of the Lord was upon him, which the Chaldee Paraphrase translates, as in many other Places by the Spirit of Prophecy from before the Lord, and <sup>e</sup> the Vision of the Prophecy. And <sup>f</sup> he describes it more parti-*

20. Ezek. xxv. 1. Ezek. xxvi. 1. Ezek. xxvii. 1. Ezek. xxviii. 1, 11, 20. Ezek. xxix. 1, 17. Ezek. xxx. 1, 20. Ezek. xxxi. 1. Ezek. xxxii. 1, 17. Ezek. xxxiii. 1, 22. Ezek. xxxiv. 1. Ezek. xxxv. 1. Ezek. xxxvi. 16. Ezek. xxxvii. 1. Ezek. xxxviii. 15. Ezek. xxxviii. 1. Ezek. xl. 1. Jonah iii. 1, 10. Hag. i. 1. *and in other Places of this Book.* Zech. i. 1, 7. Zech. iv. 8. Zech. vi. 9. Zech. vii. 1, 4, 8. Zech. viii. 1, 18. <sup>b</sup> Gen. xli. 38. J. Gen. xlv. 27. J. Num. xi. 17. J. Num. xxiv. 2. J. Num. xxvii. 18. J. 1 Sam. x. 6, 10. 1 Sam. xix. 20, 23. 2 Sam. xxiii. 2. 2 Kings iii. 15. Esth. ii. 5. Psal. xlix. 6. Psal. li. 13, 14. Psal. lxxviii. 34. Psal. lxxix. *Title.* Eccles. i. 1, 3. Eccles. ii. 13. Eccles. iii. 11, 12, 14. Eccles. iv. 13, 15. Eccles. ix. 7. Eccles. x. 7. Eccles. xii. 9, 10. Cant. i. 1, *twice.* Cant. vii. 1. Lam. ii. 9. Ezek. i. 3. Ezek. iii. 22. Ezek. viii. 1, 5. Ezek. xl. 1, 2. <sup>c</sup> Mic. iii. 8. <sup>d</sup> Ezek. viii. 1. <sup>e</sup> *Verse 3.* <sup>f</sup> *Verse 2, 3.* Ezek. iii. 12, 14.

particularly, how this Spirit took him up between the earth and the heaven, and <sup>g</sup> spake unto him, and shewed him all the Abominations of the *Israelites*. And he <sup>h</sup> speaks afterwards of himself as a Sin-revenging God, *Therefore I also will deal in fury: my eye shall not spare, neither will I have pity: and though they cry in my ears with a loud voice, yet will I not hear them.* In the <sup>i</sup> next Chapter, after farther Visions, <sup>k</sup> the Prophet prays expressly to him in these Words, *Ab Lord God, wilt thou destroy all the residue of Israel?* And <sup>l</sup> the Answer returned is in these Words, *Because the house of Israel say, The Lord hath forsaken the earth, and the Lord seeth not; Therefore as for me also, my eye shall not spare, neither will I have pity; but I will recompence their way upon their head.* Here the Prophet also sees <sup>m</sup> a man clothed in linen with a writer's inkhorn by his side. And the Lord said unto him, *Go through the midst of the city, and set a mark upon the foreheads of the men that cry for the abominations thereof.* And <sup>n</sup> the man

X cloathed

<sup>g</sup> Verse 5 to the End.

<sup>h</sup> Verse 18.

<sup>i</sup> Chap. viii.

<sup>l</sup> 1, 2, 3, 4, 5, 6, 7.

<sup>k</sup> Verse viii.

<sup>l</sup> Verse 9, 10.

<sup>m</sup> Ezek. ix. 2, 3, 4.

<sup>n</sup> Ezek. ix. 11.

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*cloathed in linen, who had the inkhorn by his side, reported the matter to this holy Spirit, saying, I have done, as thou hast commanded me. In ° another Chapter the Spirit of the Lord lifted up this Prophet, and brought him to the Lords house, and <sup>p</sup> said unto him, and <sup>q</sup> commanded him to prophesy. And he adds, <sup>r</sup> the Spirit of the Lord fell upon me, and said unto me, speak, Thus saith the Lord, Thus have ye said, O house of Israel: for I know the things that come into your minds, even every one of them. This the Chaldee Paraphrase expressly calls the Spirit of Prophecy from before the Face of the Lord, who there saith, Thus saith the Lord, and also what you think, and what hath come into your Heart, is revealed before me, where he more clearly ascribes to himself the Character of knowing all the Thoughts and Intents of the Heart, which is the Property of God alone. And this Spirit of God is expressly called <sup>s</sup> Jehovah, or The Lord, who shewed Ezekiel these things. In particular, this Spirit of God shewed him <sup>t</sup> a Type*  
of

° Ezek. xi. 1.

<sup>p</sup> Ezek. xi. 2.

<sup>q</sup> Ezek. xi. 4.

<sup>r</sup> Ezek. xi. 5.

<sup>s</sup> Ezek. xi. 24, 25.

<sup>t</sup> Ezek.

xxxix. 1 to 15.



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of the Restoration of the *Israelites*, or the general Resurrection of the Dead in a Valley full of dry Bones; and <sup>u</sup> the Returning of the Glory of *God* into his Temple, and <sup>x</sup> directed the Cherubims, which he saw, in all their Motions. When *Balaam* was sent for to curse the *Israelites*, it is said, <sup>y</sup> that *the Spirit of God* came upon him, And he took up his parable, and said. Thus <sup>z</sup> he heard the words of *God*, and saw the vision of the Almighty, falling into a trance, but having his eyes open. This therefore was the *God*, who so often <sup>a</sup> appeared unto him, and told him, what he should say. And <sup>b</sup> of this *Spirit*, *Balaam* speaks thus, *Spake I not also unto thy messengers, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of my own mind; but what the Lord saith, that will I speak.* And <sup>c</sup> the *Egyptians* also, who were

X 2                      Heathens,

<sup>u</sup> Ezek xliii. 1 to 10, especially Verse 5.      <sup>x</sup> Ezek. i. 4 to the End, especially Verse 12, 20, 21. Ezek. Chap. x throughout, especially Verse 17.      <sup>y</sup> Num. xxiv. 2, 3.      <sup>z</sup> Num. xxiv. 4, 16.      <sup>a</sup> Num. xxii. 8, 9, 10, 12, 19, 20, 22. Num. xxiii. 4, 5, 16.      <sup>b</sup> Num. xxii. 18, 38. Num. xxiii. 26. Num. xxiv. 12, 13.      <sup>c</sup> Gen. xli. 38.

Heathens, owned him to be *the Spirit of God*. We know, that strictly so speaking, <sup>d</sup> *there is none good except one, that is God*. And yet *David* saith to God, <sup>e</sup> *Thy Spirit is good; lead me into the land of uprightness*. *Moses* saith to the *Israelites*, <sup>f</sup> *Ye have been rebellious against the Lord, from the day that I knew you; which is* <sup>g</sup> *thus explained by the Prophet Isaiah*. But they rebelled and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them; where it is also said, that <sup>h</sup> *God put his Holy Spirit within them*, and <sup>i</sup> *the Spirit of the Lord did lead them*, and caused them to rest. Accordingly <sup>k</sup> the Withdrawing of his Spirit causeth all things to perish, and <sup>l</sup> destroys his Enemies, even <sup>m</sup> wicked Men, and <sup>n</sup> consumes them to nothing. And as he is mighty to destroy; so he is also represented as mighty to save. He <sup>o</sup> delivered *David* miraculously. He led

<sup>d</sup> Mark x. 18.      <sup>e</sup> Psal. cxliiii. 10.      <sup>f</sup> Deut. ix. 7, 24.      <sup>g</sup> Isai. lxiii. 10.      <sup>h</sup> Isai. lxiii. 11.      <sup>i</sup> Isai. lxiii. 14.      <sup>k</sup> Job xxxiv. 14, 15.      <sup>l</sup> Isai. lix. 18, 19. Isai. xl. 7.      <sup>m</sup> Isai. xi. 4. Isai. xxx. 27, 28, 33. Hos. xiii. 15.      <sup>n</sup> Job iv. 8, 9.      <sup>o</sup> 1 Sam. xxii. 16, 17, 18, 19. Psal. xviii. 15, 16, 17, 18.

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<sup>p</sup> led the *Israelites* through the *Red Sea*, and <sup>q</sup> fed them in the *Wilderness*; and is accordingly represented <sup>r</sup> as *Almighty*. In Respect of his *Acts* he is said, <sup>s</sup> to carry Men away. And more especially in Respect of his sacred Influences on our Hearts he is said to <sup>t</sup> be *within us, and shall be with us for ever*. Accordingly he is said <sup>u</sup> to sanctify and cleanse us, <sup>x</sup> to comfort us, <sup>y</sup> to give us Understanding, <sup>z</sup> *Peace* and Quietness, and <sup>a</sup> *Assurance for ever*. He <sup>b</sup> strives to reclaim wicked Men, and <sup>c</sup> inspires others. He <sup>d</sup> assists us in all our Endeavours, especially in our Prayers, and is therefore called <sup>e</sup> *The Spirit of grace and of supplication*. Therefore *Elibu* saith, <sup>f</sup> *There is a spirit in man, and the inspiration of the Almighty giveth understanding, or as it is in the Septuagint, is he that teacheth*. And

X 3

there-

<sup>p</sup> Exod. xv. 10.    <sup>q</sup> Num. xi. 31. Isai. lxiii. 11, 12, 13, 14.    <sup>r</sup> Mic. ii. 7. Mic. iii. 8.    <sup>s</sup> 1 Kings xviii. 12.    <sup>t</sup> 2 Kings ii. 16.    <sup>u</sup> Isai. iv. 4. Heb. and Chald. Isai. xxxiii. 15, 16. Isai. lix. 20, 21. Ezek. xxxvi. 21, 22, 23, 24, 25, 26, 27.    <sup>x</sup> Psal. li. 11, 12.    <sup>y</sup> Job. xxxii. 8.    <sup>z</sup> Isai. xxxiii. 15, 16, 17, 18.    <sup>a</sup> Isai. xxxiii. 15, 16, 17.    <sup>b</sup> Gen. vi. 3. Isai. xxx. 1.    <sup>c</sup> Prov. i. 23.    <sup>d</sup> Hag. ii. 4, 5.    <sup>e</sup> Zech. xii. 10.    <sup>f</sup> Job xxxii. 8.



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therefore *David* in his greatest Troubles for his Sins <sup>s</sup> prayeth to *God* in these Words.

*Cast me not away from thy presence; and take not thy holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.*

All these Expressions in the *Old Testament* are so agreeable to what is recorded of the *Holy Ghost* in the *New*, that it is no Wonder, if we find, that the most antient *Jews* had the same Notions. Accordingly in the antient Books of the *Apocrypha* *Esdra*s is supposed to say, <sup>h</sup> *The Spirit of almighty God, who made all things, and searcheth out all hidden things of the earth; Surely he knoweth your intentions, and what you think in your hearts, even them that sin, and would hide their sin.* And he is supposed to pray thus, <sup>i</sup> *If I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world from the beginning, which were written in thy law.* And in the Book called *The Wisdom of Solomon*, he is supposed to say, <sup>k</sup> *The Holy Spirit of discipline will flee deceit,*

<sup>s</sup> Psal. li. 11, 12.

<sup>h</sup> 2 Esdras xvi. 62, 63.

<sup>i</sup> 2 Esdras xiv. 22.

<sup>k</sup> Wisdom i. 5, 6, 7, 8.

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deceit, and remove from thoughts which Sermon  
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*Josephus* in his <sup>o</sup> *Speech of Balaam* makes him confess, that God was more powerful than his will, and as soon as he enters into our hearts, he becomes an absolute master of them, and God put these words in his mouth. He saith, <sup>p</sup> that there was a di-

X 4

vine

<sup>l</sup> *Isaiah* xi. 2, and *Wisdom* vii. 7.      <sup>m</sup> *Wisdom* xii. 1.      <sup>n</sup> *Wisdom*. ix. 17.      <sup>o</sup> *Antiq. Judaicæ*, lib. 4. cap. 6.      <sup>p</sup> *Antiq. Judaicæ*, lib. 10. cap. 11.

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vine Spirit in Daniel, and <sup>a</sup> he *had the Reputation* among the Heathens *to have a Spirit, which was truly divine.* He speaks of himself, <sup>r</sup> that *he was filled with the Spirit of God,* and therefore could interpret Dreams and Visions, and knew, that God had resolved upon the utter Destruction of *Jerusalem* and the *Jewish Nation.* Accordingly he tells us in general Terms, that <sup>s</sup> the *Roman Soldiers had, as it were, some divine Vigour and Courage fallen upon them;* whilst <sup>t</sup> the *Hearts of the Jews were so blinded by God, that they perceived not the Precipice, into which they were going to fall with all the miserable City.* And <sup>u</sup> that the *People being blinded counterfeited themselves not to see, what God had foreshewed them.* Only <sup>x</sup> when one *Jesus the Son of Ananus,* four Years before the War began, foretold the Calamities, which should come upon the City, he saith, that *the Magistrates began to think* (as indeed it was) *that the Man spoke thus through some divine Motion.* And he

<sup>a</sup> *Ibid.*

<sup>r</sup> De Bello Judaico, lib. 3. cap. 14.

<sup>s</sup> De Bello Judaico, lib. 6. cap. 13.

<sup>t</sup> De Bello

Judaico, lib. 6. cap. 16.

<sup>u</sup> De Bello Judaico, lib.

7. cap. 12.

<sup>x</sup> *Ibid.*



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he saith in particular, that <sup>y</sup> *Sabinus* a Roman General assaulted the Wall with a *divine Fervour of Spirit*; and <sup>z</sup> another Soldier moved by some divine Rage took in his Hand a flaming Firebrand, cast it into the Temple, and set it all on Fire; as if he had been stirred up <sup>a</sup> to do that, which the hand and counsel of God determined before to be done. He also saith, <sup>b</sup> that when *Antiochus* endeavoured to persuade the seven young Men, Sons of one Mother, to Idolatry, they were enflamed with a divine Spirit and Sense, and contemned so many Kinds of Torments; and <sup>c</sup> the zealous Mother directed by the Spirit of God and the Dictates of Reason, encouraged her Children to die; and thus <sup>d</sup> they suffered not the Tyrant to overcome the Holy Ghost, which they had received in their Hearts. And he saith in general of all the Writings of the Old Testament, that <sup>e</sup> Such things, as passed in ancient Times beyond the Memory of Man, were only written by their Prophets, who had the  
Know-

<sup>y</sup> De Bello Judaico lib. 7. cap. 1.    <sup>z</sup> De Bello Judaico, lib. 7. cap. 10.    <sup>a</sup> Acts iv. 28.    <sup>b</sup> De Martyrio Maccabæorum.    <sup>c</sup> Ibid.    <sup>d</sup> Ibid.    <sup>e</sup> Contra Appionem, lib. 1.

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*Knowledge thereof by Inspiration from God himself; but other things of later Times are only recorded by those, who lived in the Age, wherein the things, which they wrote of, were done. And this very Distinction St. Peter useth, when he saith, <sup>f</sup> That Prophecy came not of old time by the will of man; but holy men of God spake, as they were moved by the Holy Ghost.*

*Philo the Jew also, who lived before the Destruction of Jerusalem, as he never wants a Copiousness of Words; so he uses <sup>e</sup> a great Variety on this Occasion, but all to the same Purpose. He calls him <sup>h</sup> The Spirit of God; <sup>i</sup> The divine Spirit of Wisdom;*

<sup>f</sup> 2 Pet. i. 21.      <sup>e</sup> Such as ἐνθυσιῶν. De Cherubim. p. 89. E, F. θεῶν πνεῦμα. De Plantatione Noæ, p. 169. G. Ἐς. πνεῦμα θεῶν. De Plantatione Noæ, p. 172. A. Ἐς. ἐνθεῶ. Quis rerum divinarum hæres sit? p. 404. G. ἐνθεῶς. De Vitâ Mosis, lib. 1. p. 499. C, D. θεοπίλξει. De Vitâ Mosis, lib. 1. p. 499. C, D. Ἐς. θεοφορεῖσθαι. De Vitâ Mosis, lib. 1. p. 499. C, D. Ἐς. θεοφράδμων. De Vitâ Mosis, lib. 3. p. 536. B. ἐπιθειάζω. De Vitâ Mosis, lib. 3. p. 538. C. Ἐς. ἐνθεον πνεῦμα. De specialibus legibus, p. 592. F. ἐπιθειασμός. De specialibus legibus, p. 599. A, B. ἐνθυσιάζειν. De Vitâ contemplativâ, p. 689. E, F. ἐνθυσιῶν. De Victimis offerentibus, p. 662. A, B. θεῶν προφήτης, *that is the Holy Ghost.* De Vitâ Mosis, p. 527. B.      <sup>h</sup> De Gigantibus, p. 226. E, F.      <sup>i</sup> De Gigantibus, p. 226. B.

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dom; <sup>k</sup> The divine Spirit, who brings us from all others into the right Way; <sup>1</sup> The divine Spirit, of whom it is difficult to tell, how in all Ages he remains in the Soul, which is cloathed with heavy Flesh; <sup>m</sup> The prophe-tick Spirit of God, which was given to the seventy Elders; and <sup>n</sup> The divine and immortal Spirit. He farther saith, <sup>o</sup> that The Spirit of Almighty God overcomes all things, which are here below; <sup>p</sup> That Man was made after the Image of God by the divine Spirit. <sup>q</sup> That the Mind never conjectures so well, as when it is led into the Truth by the divine Spirit; That <sup>r</sup> Some Oracles were delivered from a Person in the Godhead by the Interpretation of a divine Prophet (meaning The Holy Ghost) and some were pronounced by the Person of Moses divinely inspired; and of both these he saith, <sup>s</sup> That the Law and the Oracles were delivered by God. He farther

<sup>k</sup> De Gigantibus, p. 226. G, and p. 227. A.  
<sup>1</sup> Quòd Deus sit immutabilis, p. 229. A, B. <sup>m</sup> De Profugis, p. 372. F. <sup>n</sup> Quis rerum divinarum hæ-res sit? p. 404. G, and 405. A. <sup>o</sup> De Plantatione Noæ, p. 169. G. <sup>p</sup> De Plantatione Noæ, p. 172. A. <sup>q</sup> De Vitâ Mosis, lib. 3. p. 535. F. <sup>r</sup> De Vitâ Mosis, lib. 3. p. 527. B. <sup>s</sup> De Vitâ contemplativâ, p. 691. A.



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ther adds, <sup>t</sup> that *the* divine Spirit, *as if it was inspired from above*, is that which dwells in the Soul; and <sup>u</sup> that *The Mind carried by a divine Impulse conceives wonderful things*. And this is so evident a Truth, that <sup>x</sup> even the *false Prophets feign themselves to be inspired with the divine Spirit*. As for particular Persons he saith, <sup>y</sup> that *Jeremiah prophesied of many things, being filled with the divine Spirit*; <sup>z</sup> That *God stirred up Bezaleel, and filled him with the divine Spirit of Wisdom, Understanding and Knowledge to contrive every Work*. By which Words (saith he) it is plainly described, what the Spirit of God is. And a little after he adds, <sup>a</sup> *But beware lest you think, that this Taking of the Spirit is by a Cutting off or Disjoining; but it is rather such, as comes from the Fire, which though it kindles innumerable Torches, it remains still the same, and is not in the least diminished*. He tells us, <sup>b</sup> that *Balaam said, I will enquire of God,*

<sup>t</sup> De Vitâ contemplativâ, p. 703. A.    <sup>u</sup> De Somniis, p. 881. A.    <sup>x</sup> De Victimâ offerentibus, p. 662. A, B.    <sup>y</sup> De Cherubim, p. 89. E, F.    <sup>z</sup> De Gigantibus, p. 223. D, E.    <sup>a</sup> De Gigantibus, p. 223. E, F.    <sup>b</sup> De Vitâ Moſis, lib. 1. p. 499, C, D.

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God, *what I shall say. And he was di-* Sermon  
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*vinely inspired with a prophetick, and most*  
*holy Spirit. He speaks more particularly*  
*of Moses, that<sup>c</sup> He was filled with a divine*  
*Spirit, whom God was pleased to use, as an*  
*Interpreter of his Oracles. That<sup>d</sup> he pro-*  
*phesied, and began to be inspired with a di-*  
*vine Spirit. That<sup>e</sup> he was not himself, but*  
*was carried by a divine Spirit, and prophe-*  
*sied. That<sup>f</sup> he was not taught by Conjec-*  
*tures, but by a divine Admonition concerning*  
*the Sabbath. That<sup>g</sup> he was filled with a*  
*divine Spirit, and not only admonished the*  
*whole Nation; but also shewed every Tribe,*  
*what should happen to them. And also<sup>h</sup> be-*  
*ing assisted by a divine Spirit, he prophesied*  
*of himself as dead. And<sup>i</sup> the Israelites*  
*owned Moses to be true and divinely in-*  
*spired, and alone able to know future things;*  
*and he admonished them, being taught by the*  
*Spirit of God. And concerning the com-*  
*mon and ordinary Operations of the Holy*  
*Ghost,*

<sup>c</sup> De specialibus legibus, p. 592. F.      <sup>d</sup> De Vitâ  
Mosis, lib. 3. p. 514. C, D.      <sup>e</sup> De Vitâ Mosis, lib.  
3. p. 533. F.      <sup>f</sup> De Vitâ Mosis, lib. 3. p. 535.  
E, F.      <sup>g</sup> De Vitâ Mosis, lib. 3. p. 538. A.      <sup>h</sup> De  
Vitâ Mosis, lib. 3. p. 538. C.      <sup>i</sup> De Vitâ Mosis,  
lib. 3. p. 536. B.

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*Ghost*, he tells us, <sup>k</sup> that *the Essenes were assisted by a divine Spirit in their Contemplations.* And that <sup>l</sup> even *he himself being carried on high by the divine Spirit viewed the Courses of the heavenly Orbs.*

If we come now to the Translators of the *Old Testament*, we shall find them as full as the others to the same Purpose. The *Septuagint* and the *Chaldee Paraphrases* in their Expositions of the before-mentioned Texts abate nothing of their Sense in the Original. The *Septuagint* tells us <sup>m</sup> of *Daniel*, that *he had the Holy Ghost in him*; That <sup>n</sup> *God commanded by his Spirit to the Prophets*; and <sup>o</sup> *his Spirit stood in the Midst of them*; That <sup>p</sup> *the Prophet Micah was filled with Strength by the Spirit of the Lord, and of Judgment and Power*; That <sup>q</sup> *He who keeps a wholesome Tongue, shall be filled with the Spirit*; and <sup>r</sup> that *when God should pour out of his Spirit upon all Flesh, then there should be in Jerusalem* <sup>t</sup> *Preachers of the Gospel*; which was fulfilled

<sup>k</sup> De Vitâ contemplativâ, p. 689. E, F. <sup>l</sup> De specialibus legibus, p. 599. A, B. <sup>m</sup> Dan. iv. 5, 6, 15, and Dan. v. 11, 14. <sup>n</sup> Zech. i. 6. <sup>o</sup> Hag. ii. 6. <sup>p</sup> Mic. iii. 8. <sup>q</sup> Prov. xv. 4. <sup>r</sup> Joel ii. 28, 29, 30, 31, 32. <sup>t</sup> Ευαγγελιζόμενοι.



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filled by the *Apostles* on the Day of *Pentecost*; and <sup>u</sup> that wicked Men did *provoke* the Spirit of the Lord. Sermon VII.

As to the *Chaldee Paraphrases*, a <sup>x</sup> very learned Man endeavours to prove from several Quotations out of *Onkelos*, that the *third Person* or *Holy Ghost* is very often expressed by שְׁכִינָה, or the *Divine Majesty*. And it is certain (as <sup>y</sup> *Elias Levita* informs us) that the *Rabbins* did call the *Holy Ghost* שְׁכִינָה. And to this Purpose they say, that the *Shechinah* (or the *Divine Spirit*) doth not rest, but upon a Man, who is valiant, sober, wise and pious. And he also tells us, that though ordinarily it may be rendered in another Manner; yet when it is applied to the *blessed God*, the *Targumists* add the Word שְׁכִינָה, which signifies the *Majesty* or *Divinity*.

But beside this, this Person is sometimes called the *Holy Ghost*, whom <sup>z</sup> *Rebekah* heard, and <sup>a</sup> by whom the Words of *Esau* were revealed to her, who <sup>b</sup> spake unto *Jacob*;

<sup>u</sup> Mic. ii. 7.      <sup>x</sup> Rittangel Jetzira, page 112. See Bishop *Kidder's* Demonstration of the Messiah, part 3. page 109.      <sup>y</sup> Thisbi in שְׁכִינָה      <sup>z</sup> Gen. xxvii. 5. J.  
<sup>a</sup> Gen. xxvii. 42. J.      <sup>b</sup> Gen. xxxvi. 22. J.

*Jacob*; and <sup>c</sup> as one of them saith, that *Jacob* saw by the *Spirit* of the House of Holiness, so <sup>d</sup> another saith, that he saw by the *Holy Ghost*. *Jacob* tells us, <sup>e</sup> what was revealed to him by the *Holy Ghost*. *God* saith of *Bezaleel*, <sup>f</sup> *I have filled him with the Holy Ghost from before the Lord in Wisdom, and in Prudence, and in Knowledge, and in every Work; and accordingly* <sup>g</sup> *by the Wisdom of the Spirit of Prophecy he made the Cherubims.* *Moses* saith to *God*, <sup>h</sup> *Thou shalt speak by the Holy Ghost with me, and with thy People.* And <sup>i</sup> *The Holy Ghost resided on Eldad and Medad.* And <sup>k</sup> *God* is said to speak with a man, in whom there is the *Holy Ghost*. And it was prophesied of the *Messiah*, that <sup>l</sup> *the Holy Ghost should be in him, and* <sup>m</sup> *in this Respect he should be like unto Moses.* And it is said of wicked Men, <sup>n</sup> that *the Word of the Lord should restrain his Holy Spirit from them.* If we look beyond the *Pentateuch*,

<sup>c</sup> Gen. xxxvii. 33. J.      <sup>d</sup> Gen. xxxvii. 33. H.

<sup>e</sup> Gen. xliii. 13. J.      <sup>f</sup> Exod. xxxi. 3. J.      <sup>g</sup> Exod.

xxxvii. 8. J.      <sup>h</sup> Exod. xxxiii. 16. J.      <sup>i</sup> Num.

xi. 25. H.      <sup>k</sup> Deut. v. 24. J.      <sup>l</sup> Deut. xviii. 18.

J.      <sup>m</sup> Deut. xviii. 15. J.      <sup>n</sup> Deut. xxviii. 59. J.

and Deut. xxxii. 26. J.

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Rateuch, the Paraphrasts will tell us, that Sermon  
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 the Holy Ghost rested upon Esther, and  
 things were revealed by him to Solomon;  
 and he revealed the Scriptures to us, and  
 his Voice admonisheth us by the Hands of  
 the holy Prophets; where he is also called  
 The Lord of the World. His Understanding  
 is infinite, and it is his Voice, that  
 speaks to others. In his Works he is al-  
 mighty, and therefore David saith, *Thou  
 shalt send thy Holy Ghost, and all things  
 shall be created.* He spoke by the Mouth  
 of all his Prophets without any Director.  
 Where it is said in Hebrew, *I will put  
 my Spirit upon him,* the Chaldee hath it, *I  
 will put my Holy Ghost upon him.* The  
 Blessings promised by God are these, *I  
 will give my Holy Ghost upon your Sons.*  
*My Holy Ghost which is in thee, and the  
 Words of Prophecy, which I have put in  
 thy Mouth, shall not depart from thee.* And  
*I will put my Holy Ghost into your*  
Y
Hearts,

• Esth. v. 1.    <sup>p</sup> Eccles. viii. 12, 14.    <sup>q</sup> Cant.  
 ii. 12, where the Words quoted are in Gen. xvi. 14.  
<sup>r</sup> Cant. v. 2.    <sup>s</sup> Cant. v. 3.    <sup>t</sup> Psal. lxxviii. Tit.  
<sup>u</sup> Psal. cxxxvii. 5.    <sup>x</sup> Psal. civ. 30.    <sup>y</sup> Isai. xl.  
 13.    <sup>z</sup> Isai. xlii. 1, 2, 3, 4.    <sup>a</sup> Isai. xliv. 3.  
<sup>b</sup> Isai. lix. 21.    <sup>c</sup> Ezek. xxxvi. 27.



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*Hearts, and cause you to walk in my Statutes. And God saith, <sup>d</sup> I have poured out my Holy Ghost upon the House of Israel. And therefore David prays, <sup>e</sup> Let thy good Holy Ghost lead me, who subdues the People under me.*

Sometimes he is also called <sup>f</sup> *the Spirit of Prophecy*, or *the Spirit of Prophecy from before the Face of the Lord*, which <sup>g</sup> was with *Abraham*, <sup>h</sup> rested on *Balaam*, <sup>i</sup> on *Joshua*, on <sup>k</sup> *Ehud*, on <sup>l</sup> *Saul*, according as it was <sup>m</sup> foretold, and also <sup>n</sup> on *Elijah*, and <sup>o</sup> *Elisha*. It was this *Spirit*, by which <sup>p</sup> *David* spoke, and also <sup>q</sup> *Asaph*. By this *Spirit* *Solomon* <sup>r</sup> saw, and <sup>s</sup> spoke many things, and <sup>t</sup> composed many Books of Wisdom. It was this *Spirit*, who came so often <sup>u</sup> to *Ezekiel*, and shewed him so many

<sup>d</sup> Ezek. xxxix. 29.      <sup>e</sup> Psal. cxliii. 10.      <sup>f</sup> Num. xi. 17. J. Esth. ii. 5.      <sup>g</sup> Ecclef. iv. 13.      <sup>h</sup> Num. xxiv. 2. J.      <sup>i</sup> Num. xxvii. 18. J.      <sup>k</sup> Judg. iii. 20.      <sup>l</sup> 1 Sam. x. 10.      <sup>m</sup> 1 Sam. x. 6. *So also* 1 Sam. xix. 20, 23.      <sup>n</sup> 2 Kings ii. 9. 2 Kings v. 26.      <sup>o</sup> 2 Kings iii. 15.      <sup>p</sup> 2 Sam. xxiii. 2. Psal. xlix. 16.      <sup>q</sup> Psal. lxxix. Tit.      <sup>r</sup> Ecclef. i. 1, 2. Ecclef. ii. 13. Ecclef. iii. 11, 12, 14. Ecclef. iv. 15.      <sup>s</sup> Ecclef. ix. 7. Ecclef. x. 7.      <sup>t</sup> Ecclef. xii. 10. Cant. i. 1, *twice*. Cant. vii. 1,      <sup>u</sup> Ezek. i. 3. Ezek.

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many Visions. And the Prophet *Micah* Sermon  
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saith, <sup>x</sup> *I am filled with the Virtue of the*  
Spirit of Prophecy from the Face of the  
Lord. It is said, that <sup>y</sup> *this* Spirit of Pro-  
phesy ascended from before the Lord. It is  
said, <sup>z</sup> that God gives the Voice of the Spi-  
rit of Prophecy to the Prophets. That  
<sup>a</sup> *there is a* Spirit of Prophecy in the Son of  
Man, <sup>b</sup> which shall rest in the Thoughts of  
their Hearts. And it was reckoned a great  
Affliction, <sup>c</sup> *when the* Spirit of holy Prophe-  
cy is forbidden to the Prophets, and the pro-  
phetick Word hath not been spoken to them  
from before the Lord. And therefore <sup>d</sup> *Da-*  
*vid* saith to God, *Thou shalt comfort me with*  
*thy* prophetick Spirit, and <sup>e</sup> prays to him,  
saying, *Take not from me the prophetick*  
*Spirit of thy Holiness.*

Sometimes he is called <sup>f</sup> *The Spirit from*  
*before the Lord*; sometimes <sup>g</sup> *the Mouth of*  
*the Holiness of the Lord*, which blesteth o-  
thers; or <sup>h</sup> *the Spirit of Wisdom, with which*

Y 2

Joshua

Ezek. iii. 22. Ezek. viii. 1, 3, 5. Ezek. xxxvii. 1.  
Ezek. xl. 2.    <sup>x</sup> Mic. iii. 8.    <sup>y</sup> 1 Kings xxii. 24.  
<sup>z</sup> Psal. lxxviii. 34.    <sup>a</sup> Job xxxii. 8.    <sup>b</sup> Psal. xxii.  
27.    <sup>c</sup> Lam. ii. 9.    <sup>d</sup> Psal. li. 14.    <sup>e</sup> Psal. li.  
13.    <sup>f</sup> 2 Kings ii. 16.    <sup>g</sup> Ruth ii. 20.    <sup>h</sup> Deut.  
xxxiv. 9. J.

Joshua *was filled*. Sometimes he is called  
<sup>i</sup> *the Spirit of Valour from before the Lord*,  
 or *the Spirit of Strength from before the*  
 Lord, which remained on <sup>k</sup> *Jephtha*, on  
<sup>l</sup> *Samson*, on <sup>m</sup> *Elijah*, on <sup>n</sup> *David*, and on  
<sup>o</sup> *Saul*, and <sup>p</sup> *afterward departed from him*.  
 Concerning his divine Acts they say, that  
<sup>q</sup> *the Spirit of God hath made us*; that <sup>r</sup> *it*  
*passeth and cleanseth the Clouds*; and that <sup>s</sup> *by*  
*the Spirit of the Mouth of God the Face of*  
*Heaven is made light, and his Hand hath*  
*created the Leviathan, who is compared to a*  
*biting Serpent*. And therefore, when <sup>t</sup> *Jo-*  
*nathan* said, that *Moses judged according to*  
*the Mind of the superior Word*, he must  
 imply an *inferior Word*, or the *Holy Ghost*,  
 who is inferior to the *Word* or *Son of God*,  
 not in Nature, but in Order, as being the  
 third Person in the Unity of the same God-  
 head. And therefore when *Our Saviour*  
 spoke to his Disciples at large concerning  
*the*

<sup>i</sup> Judg. vi. 34.      <sup>k</sup> Judg. xi. 29.      <sup>l</sup> Judg. xiii.  
 15. Judg. xiv. 6, 19. Judg. xv. 14.      <sup>m</sup> 1 Kings  
 xviii. 46.      <sup>n</sup> 1 Sam. xvi. 14.      <sup>o</sup> 1 Sam. x. 6.  
<sup>p</sup> 1 Sam. xvi. 15.      <sup>q</sup> Job xxxiii. 4.      <sup>r</sup> Job  
 xxxvii. 21, in both Targums.      <sup>s</sup> Job. xxvi. 13.  
<sup>t</sup> Lev. xxiv. 12. J.



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<sup>u</sup> *the Comforter, the Holy Ghost, and the Spirit of Truth, whom he would send unto them, and whom the Father should send in his name, and who proceedeth from the Father, who should abide with them for ever, teach them all things, guide them into all truths, and bring all things to their remembrance; and when he commanded them* Sermon VII.  
<sup>x</sup> *to baptize all nations not only in the name of the Father, and of the Son, but also of the Holy Ghost, as a distinct Person, they never asked the Meaning of it, or scrupled to believe it; but on the contrary they said,*  
<sup>y</sup> *Lo, now speakest thou plainly, and speakest no proverb; because it was what they had constantly learned in the Temple, and in the Jewish Synagogues.*

The later *Jews* tell us of four different Ways of Revelation. The first was of God to *Moses* <sup>z</sup> *Face to Face*. The second was <sup>a</sup> by *Urim and Thummim*. The third was by <sup>b</sup> *The Holy Ghost*. And the fourth by <sup>c</sup> *A Voice*. They say that this third or

Y 3

Holy

<sup>u</sup> John xiv. 16, 17, 26. John xvi. 7, 8, 9, 10, 11, 12, 13, 14, 15. John xv. 26. <sup>x</sup> Matth. xxviii. 19.

<sup>y</sup> John xvi. 29. <sup>z</sup> פנים אל פנים Deut. xxxiv. 10.

<sup>a</sup> אורים ותמים <sup>b</sup> רוח הקודש <sup>c</sup> בך קול

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*Holy Ghost* inspired several of the sacred Writers, particularly <sup>d</sup> the Authors of the *Psalms*, and *Daniel*, and others. They say, that it was wanting in the Time of the second Temple, and succeeded by that of a Voice. *Maimonides* tells us, <sup>e</sup> that it was an old proverbial Speech used by the *Jewish Masters*, when speaking of a Prophet, to say, *The divine Majesty dwelt upon him, and he spoke by the Holy Ghost*. And that <sup>f</sup> *the High Priests, who asked Counsel by Urim and Thummim, spoke by the Holy Ghost*. If then he inspired the Prophets, he must be a free, intelligent Agent. If he revealed to them future Contingencies, as he did to *Daniel*; he must be omniscient, and consequently *God*. Truth will be Truth, and will break forth, like the Sun from the Clouds, notwithstanding all their Endeavours to obscure it. And <sup>g</sup> many more Quotations might be added on this Subject, if there was the least Occasion.

And

<sup>d</sup> *All those, which they called ἀγίογραφοι.*      • More Nevochim, part II. c. 45.      <sup>f</sup> *Ibid.*      <sup>g</sup> *He, who would know the Sentiments of the later Jews on this Subject, may consult Smith's Discourse of Prophecy among his Select Discourses, from page 161, to page 273.*

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And as the Prophets were divinely inspired; so, I suppose, that the Pagan Heathens both *Greeks* and *Latins* took Occasion from hence to imitate the same. Either the *Devil* attempted it, that he might be worshipped as a God, or others pretended to the same, to gain themselves Credit among the ignorant People. The Stories of *Apollo* at *Delos*, *Delphos* and *Dodona*, of the *Sibylline* Dens, and the violent Motions of the Winds there, and the Agitations of their Prophetesses are too well known to be insisted on. *Horace*<sup>h</sup> more than once intimates the same, *Virgil*<sup>i</sup> tells us the same of

<sup>h</sup> Satyr. lib. 1, Sat. 9. vers. 30. Divinâ mota anus  
urnâ.

Satyr. lib. 2. Sat. v. v. 60. Divinare itidem magnus  
mihi donat Apollo.

<sup>i</sup> Æneid. lib. 6. Vers, 11. Magnam cui mentem a-  
nimumque

Delius inspirat vates, aperitque futura,

Vers. 35. Phœbi Triviæque sacerdos.

Deiphobe Glauci, fatur quæ talia regi.

Vers. 45. Poscere fata

Tempus, ait, Deus, ecce, Deus.

Vers. 77. At Phœbi nondum patiens immanis in  
antro

Bacchatur vates, magnum si pectore posset

Excussisse Deum: tanto magis ille fatigat

Os rabidum, fera corda domans, fingitque premendo.



Sermon  
VII.

of the Sibyll, who brought *Æneas* to his Father's Ghost. *Ovid* saith <sup>k</sup> the same of *Tyresias*, and *Homer* <sup>l</sup> of *Calchas*. Several <sup>m</sup> Greek Authors have written largely on this Subject. And *Cicero* hath two Books on *Divination*, in <sup>n</sup> one of which he argues thus, *If there are Gods, then there is a Divining;*

Ostia, jamque domus patuere ingentia centum  
Sponte suâ, vatisque ferunt responsa per auras.

*Vers.* 98. Talibus ex adyto dictis Cumæa Sibylla  
Horrendas canit ambages, antroque remugit,  
Obscuris vera involvens: ea fræna furenti  
Concutit, et stimulos sub pectore vertit Apollo.

*Vers.* 264. Dii, quibus imperium est animarum,  
umbræque silentes,

Et Chaos, et Phlegethon, loca nocte silentia latè,  
Sit mihi fas audita loqui: sit numine vestro  
Pandere res altâ terrâ, et caligine mersas.

*And Vers.* 662. Quique pii vates, et Phœbo digna  
locuti.

<sup>k</sup> *Metam. lib.* 3. *Vers.* 336 et 338. At Pater omnipotens —

Scire futura dedit.

*So also* Lucani *Pharfalia, lib.* 5.

<sup>l</sup> Ὅς ἤδη τὰ τ' εἶόντα, τὰ τ' εἰσόμενα, πρό τ' εἶόντα,

Ἦν διὰ μανίσοσύνην, τήν δι πόρε Φοῖβος Ἀπόλλων.

<sup>m</sup> *Plato in Timæo et Charmide.* Maximus Tyrius *in* *Dissert.* 3. Porphyrius *lib.* 2, *Secl.* 52. Aristophanes *in* *Pluto.* Ammianus Marcellinus, *lib.* 21, *in initio.* Plutarch. Περὶ τῆς μὴ χρᾶν ἑμμετρίας νῦν τὴν Πυθίαν. <sup>n</sup> *De* *Divinatione, lib.* 2. Si dii sunt, est divinatio; sunt autem dii, ergo est divinatio.

## *The Divinity of the Holy Ghost.*

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*vinig; But there are Gods, therefore there is a Divining.* And we may as well conclude from the common Topicks both of *Jews and Gentiles*, If the *Holy Ghost* inspired the Prophets of old, then the *Holy Ghost* is true and very *God*: But the *Holy Ghost* inspired the Prophets, which no *Christian* will deny; therefore the *Holy Ghost* is true and very *God*.

Sermon  
VII.

Agreeable to all this is the Doctrine of our Church, who in her *Homily for Whitsunday* saith, *The Holy Ghost is a spiritual and divine Substance, the third Person in the Deity, distinct from the Father and the Son, and yet proceeding from them both: which thing to be true both the Creed of Athanasius beareth Witness, and it may also be easily proved from most plain Testimonies of God's most holy Word.* And having reckoned up several Texts for this Purpose she adds, *These and such other Places of the New Testament do so plainly and evidently confirm the Distinction of the Holy Ghost from the other Persons in the Trinity, that no Man possibly can doubt the Truth thereof, unless he will blaspheme the everlasting Truth of God's Word.* As for his proper Nature and Substance,

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*stance, it is altogether one with God the Father, and God the Son, that is to say, spiritual, eternal, uncreated, incomprehensible, almighty, to be short, he is even God and Lord everlasting. Therefore he is called The Spirit of the Father, therefore he is said to proceed from the Father and the Son, and therefore he was equally joined with them in the Commission, which the Apostles had to baptize all Nations. And in her fifth Article she saith, The Holy Ghost proceeding from the Father and the Son is of one Substance, Majesty and Glory with the Father and the Son, very and eternal God. This we publickly confess in the Nicene Creed once a Week, and in the Athanasian Creed once a Month. We pray for the King, that God would replenish him with the Grace of his Holy Spirit; for the Royal Family, that God would endue them with his Holy Spirit, and enrich them with his heavenly Grace, and for the Clergy and People, that God would send down upon them the healthful Spirit of his Grace, and pour upon them the continual Dew of his Blessing. We pray for Persons baptized, that God would give his Holy Spirit to them, that they may be born*



## *The Divinity of the Holy Ghost.*

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VII.

*born again, and be made Heirs of eternal Salvation; and for Persons confirmed, that God would strengthen them with the Holy Ghost the Comforter, and daily increase in them his manifold Gifts of Grace, the Spirit of Wisdom and Understanding, the Spirit of Counsel and ghostly Strength, the Spirit of Knowledge and true Godliness; and fill them with the Spirit of his holy Fear both now and for ever. And that his Holy Spirit may be ever with them, and so lead them in the Knowledge and Obedience of his Word, that in the End they may obtain everlasting Life. We beseech God to inspire continually the universal Church with the Spirit of Truth, Unity and Concord; and that it may be so guided and governed by his good Spirit, that all who profess and call themselves Christians, may be led into the Way of Truth, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteousness of Life. We pray for our selves, that God would deliver us by the Coming of the Holy Ghost; that he would cleanse the Thoughts of our Hearts by the Inspiration of his Holy Spirit, that we may perfectly love him, and worthily magnify his holy Name; and grant us by the*  
*same*

*same Spirit to have a right Judgment in all things.* Indeed we do not run into the Heresy of the *Gnosticks*, who taught, that *the Light within them was sufficient for Salvation without any thing else*; because St. *John*, who knew these Hereticks cautioned us against them, saying, ° *Beloved, believe not every Spirit, but try the Spirits, whether they are of God; because many false Prophets are gone out into the world.* For the same Reason we do not give Credit to those, who of late pretend to extraordinary Revelations in ordinary Cases; and yet we believe, that every *Christian* upon his conscientious using the Means required shall have such Comfort and Assistance from the *Spirit of God*, or the *Holy Ghost*, as shall be sufficient to bring him to Heaven. And therefore we ascribe not only to *God the Father* and *God the Son*, but also to *God the Holy Ghost* all Honour and Glory, Might, Majesty, Dominion, Praise, Love and Adoration both now and for evermore. *Amen.*

° 1 John iv. 1.

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# SERMON VIII.

Preached *July 3, 1740.*

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I JOHN v. 7.

*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.*

**I**N the former Sermon on these Words Sermon  
VIII.  
I endeavoured to prove the Divinity of the *Holy Ghost*; I shall now proceed to the last Particular, which I proposed to treat of, namely, That *Jesus Christ* the promised *Messiah* is *God and Man* by an Union of the divine and human Nature in one Person.

I

This



This St. *John*, who calls him *The Word* in the Text, fully testifies. For having in the Beginning of his Gospel spoken of his Divinity in these Words, <sup>a</sup> *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made*; he afterward as clearly testifies of his Humanity, saying, <sup>b</sup> *The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* This was so clearly testified throughout the *Old Testament* both by *Moses*, in the *Psalms*, and by the *Prophets* from *Genesis* to *Malachi*, that the *Jews*, if they did not wilfully shut their Eyes, have the utmost Reason to believe, that the *Messiah*, whom they have so long expected, was to be *God* and *Man* in one Person. When our first Parents fell from the State of Innocency, and *God* was pleased to give them the Promise of a Redeemer in these Words, <sup>c</sup> *The Seed of the Woman*

<sup>a</sup> John i. 1, 2, 3.  
iii. 15.

<sup>b</sup> John i. 14.

<sup>c</sup> Gen.

Woman shall *bruise* the Serpent's *Head*; and probably from other Words, which are not recorded, we have Reason to believe, that *Eve* was of the Opinion, that her first born Son would be this Person promised. Accordingly when <sup>d</sup> she conceived and bore a Son, she called his Name *Cain*, which signifies an *Obtaining*, *Saying*, as it is in the *Hebrew*, *I have obtained a man, even the Lord*, or *I have gotten that Man*, who is *Jehovah*, or the *Lord*; thereby expressly owning his Divinity. And when she found her Mistake, she called his younger Brother *Abel*, which signifies *Vanity*. The second Psalm is universally owned by the *Jews* as a Prophecy of the *Messias*. The *Septuagint* translates the second Verse thus, *The rulers take counsel together against the Lord, and against his Christ*, which is <sup>e</sup> rightly applied by the primitive *Christians* accordingly. Now here we are told, <sup>f</sup> that *the Lord hath said unto him, Thou art my Son, this day have I begotten thee*. And <sup>g</sup> the *Kings*, and *Judges of the earth* are exhorted to *kiss the Son*, lest he be angry, and they perish from the way, if  
his

<sup>d</sup> Gen. iv. 1, 2.      <sup>e</sup> Acts iv. 25, 26, 27, 28.

<sup>f</sup> Psal. ii. 7.      <sup>g</sup> Psal. ii. 10, 11, 12.

*his wrath be kindled, yea but a little, with this Promise, that blessed are all they, that put their trust in him. And therefore as in other Places of Scripture we are said to perish by the Wrath of God, and are exhorted to trust in God; therefore Christ was God, and the Lord Jehovah, whom we ought to serve in fear, and rejoice before him with reverence. The forty fifth Psalm is as generally owned to be spoken of the Messiah, who is there described as a King over his Church; but his Divinity is as clearly mentioned as his Humanity<sup>h</sup> in these Words, as<sup>i</sup> the Apostle also applies them, Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God thy God hath anointed thee with the oil of gladness above thy fellows. And speaking of the Qualifications of the Church of God, he saith,<sup>k</sup> So shall the king or the Messiah greatly desire thy beauty: for he is thy Lord, and worship thou him. The seventy second Psalm gives*

<sup>h</sup> Psal. xlv. 6, 7.<sup>i</sup> Heb. i. 2, 3, 5, 8, 9.<sup>k</sup> Psal. xlv. 11, compared with Deut. vi. 13, and x. 20, and Matth. iv. 10.



gives us a Type of *Christ's* Kingdom in *Solomon*; but it speaks of his Kingdom as eternal and universal, which is the Property of *God* alone. The *Jewish* Writers take from hence one of the Names of the *Messiah*, and in the same Verse it is said, <sup>k</sup> *Men shall be blessed in him: all Nations shall call him blessed.* And the following Words seem to be set down as a Pattern for their Example. *Blessed be the Lord God, the God of Israel, who only doth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.* The Prophet *Isaiab* speaks <sup>l</sup> of his *Incarnation* in these Words, *Behold a virgin shall conceive and bring forth a Son, and they shall call his name Immanuel.* These Words <sup>m</sup> *St. Matthew* takes from the *Septuagint*, and adds, *which being interpreted is God with us.* Now as in the *Hebrew* the Words *to be called* often signify really *so to be*: And as *Our Saviour* was never called *Immanuel*, and the Words could not be true in that Sense;

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fo

<sup>k</sup> See Buxtorf's *Lexicon Hebraicum*, 8vo in Radice פֶּן.  
Psal lxxii. 17, 18, 19. <sup>l</sup> Isai. vii. 14. <sup>m</sup> Matth.  
i. 23.

so they can only be true in the other, which is, that he really was *God with us*. In <sup>n</sup> another Chapter he hath these Words, *Unto us a Son is born, and unto us a Son is given*, so that he was really Man; and the government shall be upon his shoulder, and his name shall be called *Wonderful, Counsellor, the mighty God, the everlasting Father, and the prince of peace*, so that he was really God; and as a farther Proof thereof, the Universality and Eternity of his Kingdom is also mentioned in the next Verse. The Prophet *Jeremiah* saith, ° *Behold the Days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute righteousness and judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely*. This is spoken of him, as he was the Son of *David*. But then it is added, as he is the Lord of David, *This is the name whereby he shall be called, JEHOVAH, or The Lord our righteousness*. Thus *David* himself saith, <sup>p</sup> *The Lord said unto my Lord, Sit thou on my right hand*. And if it is asked,  
If

<sup>n</sup> *Isai. ix. 6, 7.*° *Jer. xxiii. 5, 6.*<sup>p</sup> *Psal.*

<sup>a</sup> If David then call him Lord, how is he his Son? The Answer is, He was *David's* Son in Respect of his Manhood, and *David's* Lord in Respect of his Godhead; or otherwise it is unanswerable. The Prophet *Micah* <sup>r</sup> speaks thus of his Birth, *And thou Bethlehem Ephrata, though thou be little among the thousands of Israel; yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting, or as it is in the Hebrew, from the Days of Eternity.* This Prophecy the chief Priests and Scribes readily interpreted of the *Messiah*, and accordingly gave a proper Answer to *Herod*, <sup>s</sup> when he demanded, where *Christ* should be born; but the Words also tell us, that *his goings forth have been from of old, from everlasting*, or that he necessarily subsisted from all Eternity, and therefore was true and real *God*. The Prophet *Malachi* also <sup>t</sup> speaks of *St. John the Baptist* as the Fore-runner of *Christ*, thus, *Behold, I will send you Elijah the prophet before the coming of the*

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<sup>a</sup> Matth. xxii. 24. Mark xii. 36. Luke xx. 42.  
Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13. <sup>r</sup> Mic. v.  
2. <sup>s</sup> Matth. ii. 6. John vii. 42. <sup>t</sup> Mal. iv.  
6.



so they can only be true in the other, which is, that he really was *God with us*. In <sup>n</sup> another Chapter he hath these Words, *Unto us a Son is born, and unto us a Son is given*, so that he was really Man; and the government shall be upon his shoulder, and his name shall be called *Wonderful, Counsellor, the mighty God, the everlasting Father, and the prince of peace*, so that he was really God; and as a farther Proof thereof, the Universality and Eternity of his Kingdom is also mentioned in the next Verse. The Prophet *Jeremiah* saith, ° *Behold the Days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute righteousness and judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely*. This is spoken of him, as he was the Son of *David*. But then it is added, as he is the Lord of David, *This is the name whereby he shall be called, JEHOVAH, or The Lord our righteousness*. Thus *David* himself saith, <sup>p</sup> *The Lord said unto my Lord, Sit thou on my right hand*. And if it is asked,  
If

<sup>n</sup> *Isai. ix. 6, 7.*° *Jer. xxiii. 5, 6.*<sup>p</sup> *Psal.*

<sup>a</sup> If David then call him Lord, how is he his Son? The Answer is, He was *David's Son* in Respect of his Manhood, and *David's Lord* in Respect of his Godhead; or otherwise it is unanswerable. The Prophet *Micah* <sup>r</sup> speaks thus of his Birth, *And thou Bethlehem Ephrata, though thou be little among the thousands of Israel; yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting, or as it is in the Hebrew, from the Days of Eternity.* This Prophecy the chief Priests and Scribes readily interpreted of the *Messiah*, and accordingly gave a proper Answer to *Herod*, <sup>s</sup> when he demanded, where *Christ* should be born; but the Words also tell us, that *his goings forth have been from of old, from everlasting, or that he necessarily subsisted from all Eternity, and therefore was true and real God.* The Prophet *Malachi* also <sup>t</sup> speaks of *St. John the Baptist* as the Fore-runner of *Christ*, thus, *Behold, I will send you Elijah the prophet before the coming of the*

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great

<sup>a</sup> Matth. xxii. 24. Mark xii. 36. Luke xx. 42.  
Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13. <sup>r</sup> Mic. v.  
2. <sup>s</sup> Matth. ii. 6. John vii. 42. <sup>t</sup> Mal. iv.

Sermon  
VIII.

*great and dreadful day of the Lord.* This shews, that he, who was to come after him, was to be *Jehovah*, or the *Lord*; and explains, what he had mentioned before, <sup>u</sup> *Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts.* The Scribes observed from these Texts, <sup>w</sup> that a Person like to *Elijah* should be the Forerunner of the *Messiah*; and therefore some of them said, that <sup>x</sup> *Christ* himself was *Elijah*; so that it is plain, that he was the *Messenger of the covenant*, as he was *Man*, and the *Lord*, who came to his own temple, as he was *God*. This explains <sup>y</sup> what the Prophet *Isaiah* said also of *John the Baptist*, as he is referred to by the four Evangelists. *The voice of one that crieth in the wilderness, Prepare ye the way of the Lord, make straight*

<sup>u</sup> Mal. iii. 1, 2. <sup>w</sup> Mark ix. 11, 12, 13. <sup>x</sup> Matth. xvi. 14. Mark vi. 15. Mark viii. 28. Luke ix. 8, 19. John i. 21, 25. <sup>y</sup> Isai. xl. 3, 4, 5. Matth. iii. 1, 2, 3. Mark i. 2, 3, 4. Luke iii. 2, 3, 4, 5, 6. John i. 19, 22, 23.



*straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low. And the glory of the Lord shall be revealed, and all flesh shall see it together. He was to be incarnate, that we might visibly behold him, and he who was thus incarnate, is here expressly called Jehovah, or the Lord, and our God. Hence the Prophet Zechariah calls him <sup>z</sup> the man, that is my fellow, saith the Lord of Hosts. A Man, or inferior to his Father, as touching his Manhood; and his Fellow, or equal to him, as touching his Godhead.*

Agreeable to this was the Sense of the antient Jews, where they have not <sup>a</sup> mistaken the Meaning of the Text, or where it doth not seem to be <sup>b</sup> corrupted by a later

Z 3

Hand.

<sup>z</sup> Zech. xiii. 7.      <sup>a</sup> It is plain, that the Septuagint mistook the Meaning of the Hebrew Word *אִישׁ* in Gen. iii. 15. and Onkelos mistook not only the Meaning of that Word, but also of *אִישׁ* and *עַקֵּב* in the same Text. Thus the Septuagint grossly mistook the Meaning of Jer. xxiii. 6. and both they and the Chaldee Paraphrasts were mistaken in Zech. xiii. 7.      <sup>b</sup> I doubt not, but that famous Text Psal. cx. 1. hath had the Chaldee Paraphrase altered by a modern Jew, to evade its Testimony concerning the Divinity of the second Person in the Trinity.

*The Incarnation of*

Hand. *Jonathan* and the *Jerusalem Targum* expound <sup>c</sup> *the promised Seed*, as that which should be fulfilled in the Days of the *Messiah*. When *Eve* said, as we translate it, <sup>d</sup> *I have gotten a man from the Lord*, *Jonathan* renders it, *I have gotten a Man, even the Angel of the Lord*. Thus the *Messiah* was called <sup>e</sup> *the Angel of the Covenant*, or <sup>f</sup> *the Angel of God's Presence*;

nity. *If it had been thus rendered*, The Lord said to his Word, *it would have been agreeable to their constant Language throughout the whole Translation, and also to the Original. But by Altering the Particle*  $\lambda$  *into*  $\gamma$  *there is a gross Corruption, and there is no good Sense to be made of it. And the Text is made a Quotation of a Prophecy concerning Saul and David, which is no where to be found. Whereas it is plain from* Matth. xxii. 41, *to the End. Mark xii. 35, 36, 37, and Luke xx. 41, 42, 43, 44, that the antient Jews did constantly interpret this Psalm of the Messias, though the Moderns have given it another Turn. Verum cum jam in clarâ luce sit omnibus expositum, non decet perfractè adeò, et pervicaciter errorem manifestum defensare, Optandum esset extare integrum Hierosolymitanum quoque Targum, præsertim illud quod in Genesin scriptum est, inveniremus haud dubiè plura in eodem hujus generis præclara testimonia. Malè sit illis, qui incuriâ suâ, vel potius Christianorum odio tales libros perdiderunt, et alios corruerunt. Helvicus de autoritate Targumim, pag. 33. <sup>c</sup> Gen. iii. 15. <sup>d</sup> Gen. iv. 1. <sup>e</sup> Mal. iii. 1. <sup>f</sup> Isai. lxiii. 9. <sup>g</sup> *This is fully proved in Sermon V.**

*sence; and <sup>s</sup> thus he often appeared under the Law, spoke of himself as the true Je-*  
*hovah, and had divine Honour paid him.*  
*Where <sup>h</sup> David saith of him, He is thy*  
*Lord, and worship thou him, and <sup>i</sup> They*  
*shall fear him, as long as the sun and moon*  
*endureth, throughout all generations: All*  
*kings shall fall down before him; all nations*  
*shall serve him, And daily shall he be prais-*  
*ed; the Chaldee expressly expounds it of the*  
*Messiah, and saith, that His Name or Ef-*  
*sence was prepared before the Sun existed;*  
*and His Name was called the King the Lord,*  
*before the World began. And I know not*  
*what could have been mentioned more*  
*expressly to declare his Divinity. Where*  
*the Prophet Isaiah speaks of his Birth,*  
*<sup>k</sup> and that he should be the mighty God, and*  
*the everlasting Father, who should sit upon*  
*the throne of David, to establish it with*  
*judgment and with justice from henceforth*  
*even for ever, the Chaldee expressly mentions*  
*it as of the Messiah; and the Septuagint*  
*calls him the Angel of the great Counsel,*  
*and adds, The substantial Word of the Lord*

Z 4

shall

<sup>h</sup> Psal. xlv. 11. Chaldee Paraphrase on Verse 2.

<sup>i</sup> Psal. lxxii. 5, 11, 15. Chaldee Paraphrase on Verse 1.

<sup>k</sup> Isai. ix. 6, 7.



*shall perform this.* Where the Prophet *Isaiah*<sup>1</sup> speaks of *John the Baptist*, that he should prepare the way of *Jehovah*, the Chaldee saith, *It is so decreed by the Word of the Lord.* Where the Prophet *Jeremiah* calls him<sup>m</sup> *The Lord our Righteousness*, the Chaldee calls him *the Messiah of the just*, and saith, *He shall be our Righteousness before the Lord.* And where the Prophet *Micah*<sup>n</sup> speaks of his Birth at *Bethlehem*, whose goings forth have been of old from the days of eternity, the Chaldee Paraphrase expressly applies it to the *Messiah*.

In ° the last Song of *Moses*, he mentions the *Lord Jehovah* as using these Words, *See now that I, even I, am he, and there is no God with me: I kill, and I make alive; I wound and I heal: neither is there any, that can deliver out of my hand.* This Text is thus translated by *Jonathan*. *When the Word of the Lord shall be manifested to redeem his People, he (this Word) shall say to all People. See now, that I am he, who am, who have been, and who shall be; and there is no other God beside me. I in my*  
*Revenge.*

<sup>1</sup> *Isai xl. 3, 4, 5.*    <sup>m</sup> *Jer. xxiii. 5.*    <sup>n</sup> *Mic.*  
*y. 2.*    ° *Deut. xxxii. 39.*

Revenge do kill, and I do thoroughly make alive my People of the House of Israel; and I do heal them in the latter Days. That these Words were spoken of the *Messiah*, is evident, because by this Expression <sup>p</sup> *the latter Days*, the *Jews* constantly understood the Time, when he should be revealed. And it will farther appear from a parallel Text. When *Jacob* blessed the Tribe of *Dan*, he <sup>q</sup> said, *I have waited for thy Salvation,*

<sup>p</sup> *As in Gen. xlix. 1, compared with Verse 10. Isai. ii. 2, Dan. ii. 28, compared with Verse 44. Hosea iii. 5. They shall seek David their king in the latter days; which the Chaldee Paraphrase renders thus, They shall obey the Messiah the Son of David their King. Thus the Prophet Micah, Chap. iv. 1, 2, 3, 4. speaks of the Prosperity of the Church in the latter Days, which Rabbi David Kimchi in his Comment expressly refers to the Days of the Messiah. And Menasseh Ben Israel de resurrectione mortuorum, lib. 3. cap. 3. tells us from another Rabbi, that whenever it is said in the last Days, these Words are to be understood of the Days of the Messiah. See Bp. Kidder's Demonstration of the Messiah, Book III, page 130 and 162. <sup>q</sup> It is not so in our Polyglott Bible, printed at London: But Helvicus tells us, that it was so in others. His Words are these. Sic est in Editione Complutensi sub nomine Onkeli. Sed verbis pausillulùm immutatis Editio Veneta Jonathæ assignat. Et alterum Hierosolymitanum in editione Venetâ prorsus consentiens cum ante citato ex editione*

*The Incarnation of*

*vation, O Lord. Which the Jerusalem Targum thus expreffeth, Our Father Jacob ſaid, My Soul doth not deſire the Redemption of Gideon the Son of Joaſh, for that is but for an Hour, nor the Redemption of Simeon, though he hath brought us ſome Deliverance; But my Soul expects that Redemption, even that Redemption of thine, which thou haſt promiſed, that it ſhould come to thy People of Iſrael by thy Word. And a Targum of Jonathan hath it thus. Our Father Jacob ſaid, I do not expect the Deliverance of Gideon the Son of Joaſh, which is a temporal Salvation, nor that of Samſon the Son of Manoah, which is a tranſitory Salvation. But I expect the Redemption of the*

editione Complutenſi expreſſè nominat redemptionem Meſſiæ redemptionem Dei. *And then he adds, His ſi adjungantur veterum Hebræorum traditiones, quòd omnes ſalvationes cæteræ humanæ et tranſitoriæ ſunt, exceptâ ſolâ redemptione poſtremâ, quando Deus ipſemet in ſubſtantiâ ſuâ redempturus ſit populum ſuum, et ipſimet λύτρον ac pretium redemptionis futurus, magna lux huic negotio acceſſura eſt. Qualia videri poſſunt Elench. 4 Judæorum. Helvicus de authoritate Targumim, pag. 32. However our Targums make a great Difference in this Caſe by Calling the one a Salvation which is temporal and created, and Calling the other an eternal Salvation. Ibid.*



the Messiah the Son of David, who shall come to gather to himself the Children of Israel. This is the Redemption which my Soul expects. Thus they distinguish the Redemption of Mankind from others, which were temporal, or performed by created Beings, and sometimes attribute it to the Word of God, and sometimes to the Messiah, which plainly shews, that they supposed both these Expressions to signify the same Person.

The Prophet *Isaiab* <sup>s</sup> speaking of the Kingdom of Christ saith, *In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people.* The Chaldee Paraphrase renders it thus, *In that Day shall the Messiah, <sup>t</sup> even the Lord of Hosts be for a Diadem of Joy, and for a Garland of Praise to the Residue of his People.* So that what is attributed in the Text to the Lord of Hosts, is attributed in the other to the Messiah.

This

<sup>s</sup> Isai. xxviii. 5. <sup>t</sup> Porrò in his locis ferè omnibus notari potest, non tam per Genitivum reddi posse Verbum *Jehovæ*, Angelum *Jehovæ*, Messiam *Jehovæ*, quàm per Appositionem, Verbum *Jehova*, Angelus *Jehova*, *Messias Jehova*, quod etiam Galatinus observavit. Frequenter enim articulus Chaldæus ܐܬܝܢ et ܐܬܝܢ relativo sensu usurpatur. Helvicus de autoritate Targumim, pag. 34.

This seems to be taken from another Expression of the same Prophet, *" In that day shall the Branch of the Lord, or <sup>x</sup> the Rod out of the stem of Jesse be beautiful and glorious, which the Chaldee Paraphrase renders thus, In that Day shall the Messiah, even the Lord shall be for Joy and Honour.*

Many more Quotations might be added out of the *Chaldee Paraphrases* to the same Purpose, but I shall hasten to the *Apocrypha*, those antient Books of the *Jews*, where there are many Texts to shew their Opinion at that Time, and many different Names, by which their *Messiah* was called. The first which I shall mention, is *Jesus*. Thus <sup>y</sup> *Esdras* speaks. *Behold, the time shall come, that these tokens which I have told thee, shall come to pass, and the bride or Church shall appear, under the Gospel; and she coming forth shall be seen, who is now withdrawn from the earth. For my Son Jesus shall be revealed, with those who are with him, and they that remain shall rejoice within four hundred Years. And after these Years shall my Son Christ die. Here he is called*  
*Jesus*

<sup>u</sup> Isai. iv. 2.<sup>x</sup> Isai. xi. 1.<sup>y</sup> 2 Efd. vii. 26,

27, 28, 29.

*Jesus Christ* the Son of God in exprefs Terms. The Time of his Coming is taken from *Daniel's* <sup>2</sup> Prophecy of sixty nine Weeks, or fo many Times seven Years. And as they might eafily miftake the Command to build *Jerufalem* for <sup>a</sup> the Decree of *Cyrus* to build the Temple; fo from thence the Author of thofe Books might compute the Time of *Our Saviour's* Coming into the World.

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VIII.

Another Name by which he is called is *Truth*. Thus *Zorobabel* in <sup>b</sup> *Efdras* fpeaks of him in fuch a Manner as that it cannot be afcribed to any thing but *God*. He faith,

<sup>2</sup> Dan. ix. 25, 26. *Namely sixty two Weeks, and feven Weeks, making in all four hundred eighty and three Years.* <sup>a</sup> *Ezra i. 1, 2, 3, 4. Cyrus's Decree was in the Year before Chrift 537. And Ezra's Commiffion was in the Year 457. And therefore as Ezra might be fupposed to write thefe Books fome Years after, and took a round Number; fo it is plain, that whoever wrote thofe Books had the Prophecy of Daniel in View, whereby to fix the Coming of Jesus Chrift into the World. He that will fee at large the Reafons, why our Saviour was called Jesus, and even fome Texts out of the Old Testament, and Quotations out of the Rabbies for this Purpofe, may confult Petrus Galatinus de arcanis catholicæ veritatis more at large, lib. 3. cap. 20. pag. 154, 155, 156 and 157.* <sup>b</sup> *1 Efdras iv. 34, 35, 36, 38, 39, 40.*



faith, that this *Truth* made the Heavens and the Sun; and is therefore *greater and stronger than all things*. *All the earth calleth upon it, and the heaven bleisseth it. All works shake and tremble at it, and with it is no unrighteous thing. It endureth, and is always strong, it liveth and conquereth for evermore. With her (as with God) there is no accepting of persons, or rewards; but she doth the things that are just, and refraineth from all unjust and wicked things, and all men do like well of her works. Neither in her judgment is there any unrighteousness; and she is the strength, kingdom, power and majesty of all ages. Which drew from the Company this universal Acclamation, Great is Truth, and mighty above all things. And thus when he was incarnate, as St. John faith, <sup>c</sup> we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth, because <sup>d</sup> it came by him.*

*In another Place he calls him <sup>e</sup> the Anointed, the Christ or Messiah, who shall reprove the Wicked, and shall upbraid them with their cruelty. For he shall set them before him*

<sup>c</sup> John i. 14.<sup>d</sup> John i. 17.<sup>e</sup> 2 Esdras xii.

him alive in judgment, and shall rebuke and correct them. And he shall deliver the rest of the people with mercy, and he shall make them joyful until the coming of the day of judgment, because his Gospel should continue to the <sup>f</sup> End of the World. Thus St. John saith, <sup>g</sup> *The Father judgeth no man, but hath committed all judgment unto the Son*; and his Inference is, *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father, who hath sent him.*

In another Place <sup>h</sup> he speaks of *the Lord God, and his glory, and the Spirit of Almighty God*, and ascribes to each of these such Attributes and Actions, as can be ascribed to no created Being. In another Place, he <sup>i</sup> calls him *the Shepherd, who shall give us everlasting rest, and our Saviour*, as if it was a Comment on what he speaks in <sup>k</sup> St. John on the same Subject, where he saith, *I am the good shepherd, and know my sheep, and am known of mine.* His Words  
are

<sup>f</sup> Matth. xxviii. 20.    <sup>g</sup> John v. 22, 23.    <sup>h</sup> 2 Esdras xvi. 53 and 62; or from 53 to 69.    <sup>i</sup> 2 Esdras ii. 34, 35.    <sup>k</sup> John x. 1 to 19.

are these, *Look for your Shepherd; he shall give you everlasting rest; for he is nigh at hand, who shall come in the end of the world. Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly. And after that*<sup>1</sup> *he describes him, exactly as*<sup>m</sup> *St. John doth in the Revelations. I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with Songs. And in the midst of them there was a young man of a high Stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted, which I marvelled at greatly. So I asked the Angel, and said, Sir, what are these? He answered and said unto me, These are they, who have put off the mortal cloathing, and put on the immortal, and have confessed the name of God: now they are crowned, and receive palms. Then said I unto the Angel, What young person is it, that crowneth them, and giveth them palms in their hands? So he answered, and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend those, that stood*  
so

<sup>1</sup> 2 Esdras ii. 42 to 48.<sup>m</sup> Rev. vii. 9, to the End.



*ſo ſtiſly for the name of the Lord.* So that according to the Author of the Books of *Eſdras*, this *Shepherd* or *Saviour*, who ſhould come into the World in the latter Days, was <sup>n</sup> he whom we ought to *confess on earth*, if we expect, that he should *confess us before his Father who is in heaven*; and to confess this *Son of God*, is explained by Confessing the Name of God, and *Standing up ſtiſly for the Name of the Lord.* So that he could not but look upon this Person to be *God* and *Lord* according to the true and proper Sense of the Words.

*Joſephus* also speaks something to the same Purpose. He saith, ° that in the Time of *Tiberius* there was *Jesus a wise Man*, if it be lawful to call him a *Man*. For he was the *Peformer of several admirable Works*, and the *Instructor of those, who willingly entertained the Truth*; and he drew to him several *Jews and Greeks to be his Followers*. This was **CHRIST**, who being accused by the *Princes of our Nation* before *Pilate*, was afterward condemned to the *Cross* by him; yet did not those who followed him from the Be-

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ginning

<sup>n</sup> Matth. x. 32. Luke xv. 51.      ° Lib. Ant. Jud.  
18. cap. 4.

*ginning forbear to love him for the Ignominy of his Death. For he appeared to them the third Day after, according as the divine Prophets had before testified the same, and several other wonderful things of him. He saith, <sup>p</sup> that Albinus, assisted by the Judges, caused James the Brother of JESUS, who was called CHRIST, to appear before him with certain others, and accused them for Transgressing the Law, and caused him to be stoned to Death. But they, who were Men of upright Consciences within the City, and diligent Observers of the Law, were very much displeased with this Act. And when Herod's Army was defeated by Aretas the King of the Arabians, he saith, <sup>q</sup> that several Jews were of Opinion, that Herod's Army was overthrown, by the just Vengeance of God, who punished him most justly, because of the Execution, which he caused to be done on John the Baptist. For he had put this Man to death, who was endued with all Virtue, and who exhorted the Jews to addict themselves thereto, and to practise Justice toward Men, and Piety toward God. And as he was so particular*

<sup>p</sup> Lib. Ant. Jud. 20. cap. 8.  
18. cap. 7.

<sup>q</sup> Lib. Jud. Ant.

particular in Describing the Destruction of *Sermon*  
*Jerusalem*, as *Our Saviour* had foretold it, *VIII.*  
so he might have told us the true Cause of  
it, if it would not have drawn upon him  
the Odium of all his own Nation.

*Philo the Jew* is much more clear and  
express on this Subject. When *Caius Cæsar*  
assumed divine Honours to himself, and or-  
dered his Image to be set up in *Jerusalem*,  
he makes this Remark upon it, *It is easier*  
*for God to become Man, than for Man to be-*  
*come God.* In another Place he <sup>s</sup> asks this  
Question, *How can it be, that you should*  
*not hate War, and love Peace, who profess*  
*one and the same Father, not mortal but im-*  
*mortal, even the Man of God; who because*  
*he is the Word of him, who is eternal, is*  
*also necessarily uncorruptible?* And he adds,  
<sup>t</sup> *that they who do worship the one Parent,*  
*the right Word, do lead a quiet and a peace-*  
*able Life.* Here he calls this *Man of God*  
*the Word of God*, to shew that he meant  
the same Person, or *the Word made Man.*  
He testifies his Divinity, as having necessa-

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rily

<sup>s</sup> *De Legatione ad Caium, pag. 780. F.*  
*Confusione Linguarum, pag. 255. C, D.*  
*D, E.*

<sup>s</sup> *De*  
<sup>t</sup> *Ibid.*



rily the Attributes of the Godhead, because he is the *Word* of God; and yet he saith, that there is but one Parent of the World; because *he and his Father are one*. After this <sup>u</sup> he speaks of *the Prophet*, whom God would raise up unto the Israelites from among their Brethren like unto Moses, whom he therefore calls his Companion, and saith, that it is said of him, <sup>\*</sup> *Behold the man, whose name is the East*. This, saith he, is a new Name, if it is understood of a Man alone, who consists of Soul and Body; but if you understand it of that incorporeal Image of God, you must confess, that the Name is very proper. For the Father is willing, that his Son the most antient of things should arise, whom otherwise he calls his first begotten, who being begotten immediately imitates his Father, and forms such Kinds, the Exemplar of which he hath seen in him. Here he first calls

<sup>u</sup> *Ibid.* pag. 258. A.      <sup>\*</sup> So it is in the Septuagint and Vulgar Latin. But the Chaldee renders it thus, Behold the Man, whose Name is the *Messiah* or *Christ*, who is to be revealed and magnified, and speaks glorious things of him in that and the next Verse. So it is also in the Septuagint and Vulgar Latin in Zech. iii. 8, and in the Septuagint of Jer. xxiii. 5. all which Places the Chaldee Paraphrase expressly expounds of the *Messiah*.

calls him a Man, and afterward gives him the greatest Titles, which can be ascribed to God, as his Father. In another Place he saith, *ⁱ But if no one is worthy to be called the Son of God; yet do thou endeavour to be adorned like his first begotten Word, the most antient Angel, and the Archangel of several Names, particularly the Beginning, the Name and the Word of God, and Man made at first after his Image, and the Seer, or Prophet of Israel.* In the first Part of these Words, he so clearly expresses the Divinity of this *Word of God*, and in the latter his Humanity, that there needs no Comment upon them.

When *²* the *Jews* asked *Our Saviour*, What Sign he would shew them? and add, *Our fathers did eat manna in the wilderness, as it is written, He gave them bread from heaven to eat. Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you that true bread from heaven. For the bread of God is he, who cometh down from heaven, and giveth life unto*

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the

*ⁱ* De Confusione Linguarum, pag. 267. B, C. *²* John vi. 30, 31, 32, 33, 34, 35, 41, 48, 49, 50, 51.

Sermon  
VIII.

*the world.* He is said to come down from Heaven as he was God; and he is our spiritual Food and Sustenance, as he is received by Faith, particularly in his holy Sacrament; and this he is, as he was made Man, and was crucified for us. Upon *this the Jews said, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life. He that cometh to me shall never hunger, and he that believeth in me shall never thirst.* And when the Jews murmured at him, he repeats the same Words again, *I am the bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread, which cometh down from heaven, that a man may eat thereof and not die. I am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.* Another <sup>a</sup> Jewish Author saith, *Know, that there is in the Manna a great Mystery. This was* <sup>b</sup> *a Bread from Heaven, and the Food* <sup>c</sup> *of Angels.*

<sup>a</sup> Rabbi M. Markanti in *Legem*, fol. 34. col. 2 et 4. Rabbi Bechai in *Legem*, fol. 88. col. 4. <sup>b</sup> Psal. lxxviii. 24. <sup>c</sup> Psal lxxviii. 25.



Angels. Solomon saith, <sup>a</sup> Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. This Manna (say the Jews) is of Kin to the Light, and this Light is from above, and was incorporated by the Will of the blessed Creator. So that they who did eat Manna, were nourished with the same Food with Angels, particularly the Splendor of the Shechinah. Another <sup>e</sup> Author saith, God gave Manna to them, who received the Law, to purify their Minds, and prepare them for the Knowledge of the blessed God. The Author of the Book of Wisdom <sup>f</sup> saith, that the Manna was Angels food, and bread sent from heaven, prepared without their labour. And he gives this Reason for it, That thy Children, O Lord, whom thou lovest, might know, that it is not the growing of fruits, which nourisheth man; but that it is thy Word, which preserveth them, that put their trust in thee. Accordingly Philo speaking of the Manna, which the Israelites did eat in the Wilderness, <sup>g</sup> saith, The Manna is called What is it?

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<sup>a</sup> Ecclef. xi. 7.    <sup>e</sup> Rabbi Bechai in Exod. xv. 15.    <sup>f</sup> Wisd. xvi. 20, 21, 22, 23, 24, 25, 26.    <sup>g</sup> De Legis Allegoriis, lib. 3. pag. 852. A, B. For the Under-

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*which is the general Expression for all things. But that which is most general is God; and the second is the Word of God. And it being a strange thing to them, for they knew not what it was, he calls it the general Expression of all things, whose particular Name and Nature they did not comprehend. Such, saith he, is God, and the second is the Word of God. Thus he makes the Manna to be the Type of the divine Word, the Food and Nourishment of our immortal Souls. He tells us, that this Word is the Bread, which God gives us to eat, and is above all the World, more antient and general than all the Creatures. To this Purpose<sup>h</sup> he applies<sup>i</sup> that of Moses, Man doth not live by bread alone, but by every word, which proceedeth out of the mouth of God. And affirms, that the Word Mouth in the Text is*

a

*Understanding of this Passage we must consider, that when the People of Israel first saw the Manna, they were surprized, and said, as the Septuagint translates it, Τι ἐστὶ τὸ τοῦτο; What is this? This Translation Philo follows, De Legis Allegoriis, lib. 2. pag. 70. B, F. And it being a thing strange to them, and what they did not explicitly understand, he describes it by such a general Name,  
<sup>h</sup> De legis Allegoriis, lib. 2. pag. 71. B, <sup>i</sup> Deut. viii. 3.*

a *Symbol of the Word of God*. In <sup>k</sup> another Place he tells us, that the *Israelites* upon their first Finding of *Manna* did not understand what it was, but being instructed, they found, that it was the *divine Word*, or the *heavenly Food*, which, as he tells us, affords *Light and Sweetness* to the Soul. And <sup>1</sup> in another Place he calls the *Manna* the *divine Word*, and the *heavenly and immortal Food of the Soul*. These Expressions are so full, that one would be apt to think, he had these Sayings of *Our Saviour* in his Mind, when he used them. However they will justify what *Christians* say on this Subject to all Intents and Purposes. If the *Jew* calls it *the heavenly Food*, and the *Food of the Soul*, it is no Wonder, that *St. Paul* should call it <sup>m</sup> *spiritual Meat*. If it was the *Bread of Angels*, and the *Glory which they partake of in Heaven*, it is no Wonder, that *St. John* should <sup>n</sup> express the heavenly Reward by *Eating of the hidden Manna*. If the *Jew* should say, that it was the *heavenly Splendor incorporated*, it is no Wonder,

<sup>k</sup> De Profugis, pag. 367. B, C.      <sup>1</sup> Quis rerum  
divinarum hæres sit?      <sup>m</sup> 1 Cor. x. 3.      <sup>n</sup> Rev.  
ii. 17.



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Wonder, that St. *John* should say, ° *The Word was made flesh, and dwelt among us.* If the *Jews* should make it a *Symbol of the divine Word*, it is no Wonder, <sup>p</sup> that our *Jesus* should apply it to himself. If the *Jews* say, that the *Just* shall eat of *this Manna in the world to come*, it is no Wonder, if *Christians* should express the spiritual Blessings in the Days of the *Messias*, and the Happiness of a future State in the same Manner. And if *Philo* <sup>q</sup> affirms the *Rock in the Wilderness* to be synonymous to the *Manna*, which he there calls *the most antient of Beings*, and *the divine Word*, it is no Wonder, that <sup>r</sup> St. *Paul* said of the *Israelites*, that they did *all drink of the same spiritual drink, for they drank of that spiritual rock, which followed them, and that rock was Christ.*

The last Argument, which I shall urge for the Incarnation, is the *Mediatorship* of our *blessed Saviour*. St. *Paul* saith, <sup>s</sup> that as there is *but one God*; so there is *but one Mediator between God and man, the man Christ*

° John i. 14.    <sup>p</sup> John vi. 30 to 52.    <sup>q</sup> Quòd deterior potiori insidiari soleat, pag. 137. C.    <sup>r</sup> 1 Cor. x. 4.    <sup>s</sup> 1 Tim. ii. 5.

*Christ Jesus*; because there was never but one, who is *God* and *Man* in one Person. Had he been only *God*, there would have been an infinite Distance between him and *Man*; and had he been only *Man*, there would have been an infinite Distance between him and *God*. But <sup>t</sup> now in *Christ Jesus*, we who were afar off, are made nigh by the blood of *Christ*. For he is our peace, who hath made both one, and hath broken down the middle wall, or that infinite Distance, which was between us. Besides, <sup>u</sup> it was necessary for our Mediator to be *God* and *Man* in one Person, that the proper Works of each Nature might be accepted of *God* for us, and relied on by us, as the Works of the whole Person. Thus to instance but in one Particular, His Sufferings were of an infinite Value, because he was *God*, and they may be imputed to us, because he was *Man*; and the same may be said of his Obedience and Intercession.

Let us now see, what *Philo* saith on this Subject. His Comment on the <sup>w</sup> Text in  
Zecha-

<sup>t</sup> Eph. ii. 14, 15.      <sup>u</sup> Matth. i. 21, 23. Matth.  
iii. 17, Heb. ix. 14. 1 Pet. ii. 6.      <sup>w</sup> Zech. iii. 8.

*Zechariah, just now mentioned, Behold the man whose name is the Branch, or the East, is so exprefs, that I can hardly forbear the Repeating of it. In feveral Places he calls the fecond Perfon in the Trinity, <sup>x</sup> The Word of God. <sup>y</sup> A Light far exceeding that which is vifible. <sup>z</sup> The first begotten of God, whose is the Priesthood. When he fpeaks on thefe Words, <sup>a</sup> If the Priest, who is anointed, do fin according to the fin of the people; He <sup>b</sup> adds thefe Words, The true High Priest, and he who is not falſly ſo called, is free from Sin. Thus St. Paul ſaith, <sup>c</sup> that ſuch a high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from finners, and made higher than the heavens, Who needed not daily, as thoſe high prieſts to offer up ſacrifices, firſt for his own ſins, and then for the peoples; for this he did once, when he offered up himſelf. And <sup>d</sup> in another Place he*

<sup>x</sup> De Mundi opificio, pag. 4. D, and frequently elſewhere. <sup>y</sup> De mundi opificio, pag. 5. B. Compare

this with John i. 4, 5, 6, 7, 8, 9, and John viii. 12. John ix. 5, and 1 John i. 5. <sup>z</sup> De Somniis, pag.

463. F. Compare this with Heb. v. 5, 6. Heb. vii. 17, 22, 23, 24, 25. <sup>a</sup> Lev. iv. 3. <sup>b</sup> De Victimis,

pag. 652. E. <sup>c</sup> Heb. vii. 26, 27, 28. <sup>d</sup> De Proſugis, pag. 364. B.



he saith, *We affirm, that the High Priest is not a meer Man, but the divine Word, free* Sermon  
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*from all Sins both voluntary and involuntary.*

And therefore <sup>e</sup> he seems to intimate, that the most antient and fortified City, and the Metropolis of the rest is the Word of God, who is our chieftest and most profitable Refuge.

And as he makes him thus qualified to be our Mediator and Intercessor; so Philo ascribes to him the Execution of the same Office. St. Paul saith, <sup>f</sup> *He hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.* And Philo tells us, <sup>g</sup> that God the almighty Father hath given this famous Gift to his most antient Word, the Prince of the Angels, that he should stand as a Mediator in the Midst between God and his Creatures, that he should be a supplicant Intercessor for Mortals with the Immortal, and perform the Office of an Ambassador from the chief King to his Subjects. Which Gift he willingly accepts (as Moses did) who said, <sup>h</sup> *I stood between the*  
*Lord*

<sup>e</sup> De Profugis, pag. 362. E, F. <sup>f</sup> Heb. viii. 6.

<sup>g</sup> Quis rerum divinarum hæres fit? pag. 397. F, G,  
and pag. 398. A, B. <sup>h</sup> Deut. v. 5.

*Lord and you. That is, neither unbegotten as God (the Father) nor begotten as Man, but as a Middle (of Participation) between the two Extreams, acting as an Advocate between both: with the Creator, that we may believe, that he will never desert or destroy the Universe; and with the Creature, that it may have a sure Hope, that our merciful God will never lay aside the Care of his own Works. For now (saith he) I pronounce Peace to the Creature from that God, who makes Wars to cease, and is the perpetual Keeper of Peace, which is most true of himself.*

As for the later *Jews*, they are wholly gone off from their former Principles in Opposition to *Christianity*. However there might be some Testimonies produced from them, to shew that these Opinions were not wholly lost among them for several Centuries. Of whom I shall mention but one, which is the Author of <sup>i</sup> *Sepher Rabbobh*, who commenting on the Words of *Moses*,  
<sup>k</sup> *the Spirit of God moved upon the face of*  
*the*

<sup>i</sup> *A Commentary on the Pentateuch, &c. in Sion College Library.*

<sup>k</sup> Gen i. 2. רוח אלהים מרחפת  
רוחו של מלך המשיח pag. 3. col. 3. line 1.

*the waters, saith, This is the Spirit of the* Sermon  
*King Messiah.* VIII.

Accordingly this is the Doctrine taught in the *Church of England*. Our three *Creeds*, which are frequently read in Time of divine Service are full and clear in this important Point. These are confirmed by the eighth Article of our *Church*, to which every Clergyman solemnly subscribes at his Ordination, <sup>1</sup> in a Method intended to avoid all Ambiguities. And our second *Article* expresseth her Sense hereof in these Words, *The Son, who is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one Substance with the Father, took Man's Nature in the Womb of the blessed Virgin, of her Substance: so that two whole and perfect Natures, that is to say, the Godhead and the Manhood were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man.*

From hence we may observe a good Rule to try the Validity of any Doctrine among us in these Times. Was it in the Time of  
the

<sup>1</sup> Canon XXXVI.



the Reformation, as it appears from the Confession of the reformed Churches? And hath it been the generally received Opinion ever since? Was it the general Doctrine of the *primitive Christians*? And is it handed down to us in the Writings of the *New Testament*? Have we very good Hints of the same in the *Old Testament*? And was it the current Opinion of the *Jews* in those Days, and never in the least contradicted by *Christ* or his *Apostles*? In these Cases there is all the Reason in the World to believe, that these Doctrines are true, and not the least Shadow of a Reason to hunt after Novelties. The *primitive Christians* in the most early Times, particularly *Tertullian* and *St. Cyprian* urged a Tradition from the *Apostle's* Days, as a Test to try the Soundness of any Doctrine by: and the farther we are removed from those Times, the Rule will hold the stronger. In short, if the Authority of *Our Saviour* can prevail, it will put an End to the Debate, who saith, <sup>m</sup> *No Man having drunk old wine, straightway desireth new; for he saith, the old is better.*

Secondly,

<sup>m</sup> Luke v. 35.

Secondly, Hence we may justly blame those, who subscribe to our *Liturgy* and the *Articles* of our *Church*, and wrest them at the same Time to favour Heresies of their own. This is a new Invention lately started up, and if continued, must destroy all publick Faith and Credit in the most sacred Matters. We can never blame the Church of *Rome* for her Equivocations, mental Reservations, or other Evasions, whilst we in this Respect are even worse than they. In our Subscriptions to the *Articles* we say under our Hands, that we do it willingly and heartily, and receive the Sacrament of the *Lord's* Supper upon it; and yet all this is but gross Hypocrisy, as if we did mock at *God*, whilst we impose upon Men. The Authority, which establisheth our *Articles*, enjoins us, that no Man shall endeavour to draw the *Article* aside any Way, but shall submit to it in the plain and full Meaning thereof; and shall not put his own Sense or Comment to be the Meaning of the *Article*, but shall take it in the literal and grammatical Sense. And, I think, that the Way to come at

*The Incarnation of*

the true Sense, is to consider, what was the current Opinion of those that composed them, and of the Divines in those Days. But now every one but of Yesterday's Standing, shall pretend to be wiser than their Forefathers, and it is well, if such <sup>n</sup> *professing themselves to be wise*, do not become fools; since St. Paul saith, ° *If any man think, that he knoweth any thing after this Manner, he knoweth nothing yet as he ought to know.* All this is a *Searching for Truth* in the Midst of Errors, until we lose what we had before. Thus in our *Litany*, when we have prayed to the *Father*, the *Son* and the *Holy Ghost* distinctly as *God*; and when we come to the *Holy Trinity*, the *three Persons and one God*, some will tell us, that they mean *One God the Father*. But is not this abominable? or can it consist with the least Grain of common Honesty? In such a Case I could subscribe to the *Turkish Creed*, and yet reckon myself a *Christian*. The *Turkish Creed* is this, *There is one God, and Mahomet is his Prophet.* Now if I had the Liberty to put my own Sense on this Creed,

<sup>n</sup> Rom. i. 22.

° 1 Cor. viii. 2.



Creed, by *his Prophet* I would mean *Christ Jesus*, and I would use the Word *Mahomet* not for a proper Name, but for a Participle Passive, and then I should take the Words thus, *There is one God, and his Prophet Christ Jesus is to be praised or extolled.* In such a Case a primitive *Christian* might have said *Adorabo Jovem*, and excuse himself, that he meant *Jehovam*, because one Word is a Contraction of the other; and had they known our modern Subtleties, the noble Army of Martyrs, who praised God by their Deaths, would have been very small. Thus I might tell a *Papist*, that I believed *Transubstantiation* in the Lord's Supper, and excuse myself by Saying, that I only meant, that after we had eaten and drank the Bread and Wine, it was by Degrees changed into the Body and Blood of him, who took it. But whilst this is our Practice, well may a *Turk* upbraid us, when we suspect his Sincerity, and say, *Do you think that I am a Christian?* This must make us laughed at, slighted, despised and abhorred by *Jews, Turks, Infidels and Papists*, and is a notorious Scandal to the Church of Christ.

Thirdly, From hence we may justly blame those, who subscribe to our *Articles* at Ordination, or otherwise to qualify themselves for Preaching, and do afterward preach Doctrines contrary to them. If they held these Opinions, when they subscribed, it is a gross Hypocrisy in the Sight of God, and a Squeezing in at the back Door into the Sheepfold, so as to leave all Religion, Honour and Honesty behind them. Such Persons solemnly declare at their Ordination, that they *trust, that they are inwardly moved by the Holy Ghost to take upon them this Office and Ministration, to serve God for the Promoting of his Glory, and the Edifying of his People; they promise to be ready with all faithful Diligence to banish and drive away all strange Doctrines, and take the Sacrament of the Lord's Supper immediately upon it, and yet resolve upon the contrary.* I cannot but think, that this is a *Lying to the Holy Ghost*, and how they can excuse themselves before God and their own Consciences, I do not know. Perhaps they will say, that they were of this Opinion, when they subscribed, but afterward they

they found Cause to alter it. It may be so, because we know not the contrary; but it may be only a Pretence, and this God only knows. But suppose a Man hath some Scruples of this Nature, he ought to read over such Books, which are printed on this Subject with Care and Conscience, with Humility and Prayer to God to direct him, or confer with other Persons of solid Judgment concerning these Points; and if he doth this, I cannot but think, that he may be convinced of his Error, and receive Satisfaction. But such a Man will say, *Wo is me, if I preach not the Gospel.* And to this I say, *Wo be to the Gospel,* whilst such Doctrines are preached as *Gospel*, which are contrary to it. Instead of the *Gospel*, it is only *Paganism* refined, a Setting up of Reason to destroy Revelation, or Morality to root out *Christianity*. Our Act of *Tolerance*, one of the best Acts in the World, gives no Protection in such a Case. The Subscribing to one thing, and Preaching another is a publick Scandal, and perhaps the original Cause of the Inundation of *Deism*, *Atheism*, and *Infidelity*, which flows



in upon us, and may in Time <sup>P</sup> remove our Candlestick, or the Light of the Gospel from among us, unless we remember from whence we are fallen, and repent, and do our first works. <sup>9</sup> Wo unto the world because of such offences, and if it must needs be that offences come, yet wo unto the man by whom the offence cometh. The Nonjurors, who quit their Preferments, are honest Men in Respect of these, and make many People think, that they act out of a Principle of Conscience. But such, who subscribe to qualify themselves for *Preaching*, and preach contrary to their *Subscriptions*, shew that they act without any Principle at all, and if they had any Conscience left, they should quit their Preferments so fraudulently obtained, and make Use only of the Benefit of the Press, if they thought fit, to propagate their Notions. I doubt all Arguments will signify little, whilst either Interest, or a Resolution to be the Head of a Party is at the Bottom. And therefore to what I have said, I shall only add the Prayer of our Church. *From all false Doctrine, Heresy and*

<sup>P</sup> Rev. ii. 4, 5.<sup>9</sup> Matth. xviii. 7.

and Schism, from Hardness of Heart and Contempt of thy Word and Commandment, Sermon  
VIII.  
Good Lord, deliver us.

Lastly, Since *Christ Jesus* is true and very *God*, this should teach us to discharge all those Duties, which we owe to him as such. Each of these might be largely insisted on, and are very proper for a *Christian* Congregation, but I shall only sum them up in the Words of our *Church Catechism*, where we are taught, that our Duty to him, as he is *God*, is to believe in him, to fear him, to love him with all our Heart, with all our Mind, with all our Soul, and with all our Strength, to worship him, to give him Thanks, to put our whole Trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the Days of our Lives.

Which that we may all do, *God* of his infinite Mercy grant, for the Merits and Mediation of *Jesus Christ* his Son and our Saviour, to whom with the Father and the Holy Ghost, three Persons, and one true, consubstantial and eternal *God*, be ascribed, as is most due, all Honour and

B b 4

Glory,

Sermon  
VIII.

Glory, Might, Majesty and Dominion,  
Praise, Love and Adoration in all the  
Churches of the Saints, both now and for  
evermore. *Amen.*

A N



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A N

# APPENDIX

T O

## SERMON VIII.

**I**N the last Sermon I endeavoured to Appendix  
prove the Incarnation of *The Son of* to  
*God*, or that the *Messiah*, whom the Sermon  
*Jews* expected, was to be *God and* VIII.  
*Man* in one Person. I shall now endeavour  
to prove the same, as far as I am able,  
from the Testimony of the *Chaldee Para-*  
*phrasts*, and other *Jewish Writers*.

The *Chaldee Paraphrasts* speak frequent-  
ly of *The Word of the Lord* as <sup>a</sup> our Re-  
deemer,

<sup>a</sup> Exod. xv. 2. O. Psal. xxxvii. 40. Psal. lv. 17.  
Psal. cxviii. 14. Psal. cxix. 123, 154. Psal. cxliii. 9.  
Isai. lxiii. 8. Zech. xii. 15.

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*deemer,* <sup>b</sup> making an *Atonement* for us, <sup>c</sup> *Receiving our Repentance with good Will, Having Mercy upon us, and Gathering us again* <sup>d</sup> *from our Dispersions,* <sup>e</sup> *Healing us by him,* and <sup>f</sup> *our Salvation,* in whom we *trust,* <sup>g</sup> *by whom we are justified and glorified,* <sup>h</sup> *to whom we must look and be saved.* Thus <sup>i</sup> *according to them, I will strengthen them by the Word of the Lord; and the redeemed shall walk in his Name, saith the Lord of Hosts.* <sup>k</sup> *They speak of Scoffers, who say, Where art thou, who wast redeemed by the Word of the Lord their God?* and add, *My Eyes shall behold their Ruin.* And <sup>l</sup> *Why should the heathen say, Where are they, who are redeemed by the Word of God?* And to distinguish this from any thing, which is human, they call the Author thereof <sup>m</sup> *The God of our Redemption.* They call it <sup>n</sup> *an eternal Salvation,* and add, <sup>o</sup> *This is my God,*

<sup>b</sup> Deut. xxxii. 43. J. <sup>c</sup> Deut. xxx. 3. J. See also before in page 249, and 362, &c. <sup>d</sup> Deut. xxx. 4, 5. Psal. liii. 7. <sup>e</sup> Psal. cxix. 154. <sup>f</sup> Isai. xli. 2. Jer. iii. 23. <sup>g</sup> Isai. xlv. 25. <sup>h</sup> Isai. xlv. 22, as in Acts xvi. 31; and Gen. xv. 6, as in Rom. iv. 18. Isai. lix. 17. <sup>i</sup> Zech. x. 12. <sup>k</sup> Mich. vii. 10, as in 2 Pet. iii. 3, to 11. <sup>l</sup> Joel ii. 17. <sup>m</sup> Psal. xxiv. 5. <sup>n</sup> Isai. xlv. 17. <sup>o</sup> Exod. xv. 2.

God, and I will build him a Sanctuary; Appendix  
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the God of my Fathers, and I will serve him. And <sup>1</sup> All they, who seek thee, shall rejoice and be glad in thy Word; and they who love thy Salvation, shall always say, Let the Power of the Lord be magnified. So that the Acts of this Word, and the Power of the Lord, or Jehovah, is represented as the same, because he is the Lord Jehovah. And to make all this more clear and plain, they attribute it to our Christ, or the Messiah, whom they expected. Thus they say, <sup>2</sup> The Word of the Lord is their Aid; which they explain thus, *And the Rejoicing of the King Messiah is among them.* And <sup>3</sup> The Word of the Lord shall gather you from all your Dispersions, and bring you from thence by the Hands of the King Messiah. And <sup>4</sup> The Word of the Lord shall be their Helper; which is thus explained, *And their King* (speaking of the Messiah) *shall lead them.* And <sup>5</sup> in another Place the Prophet is supposed to say, *I will rejoice in the Word of the Lord* (where he speaks at large of the Redemption, which shall be made

<sup>1</sup> Psal. xl. 17.    <sup>2</sup> Num. xxiii. 21. J.    <sup>3</sup> Deut. xxx. 4. J.    <sup>4</sup> Mic. ii. 13.    <sup>5</sup> Hab. iii. 18, 19.



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made by *Christ*, and adds) *I will be glad in the God, the Author of my Redemption. He is the Lord God, who helps me with Valour.*

Now all this they more particularly in other Places apply to the *Messiah*. When our first Parents fell from their Innocency, we are told by more than one, that <sup>u</sup> *there shall be a Remedy from the Serpent, who deceived them, in the Days of the Messiah.* That <sup>x</sup> *the King Messiah shall at last redeem Israel in the End of the Days, or in the Gospel Times.* And accordingly <sup>y</sup> the Planting of the Gospel is thus described, *I will place it by my Word in a Mountain high and lifted up.* For this Purpose <sup>z</sup> *Elias the Chief Priest is to be sent, as his Forerunner in the End of the Captivities.* And the Prophet *Hosea* is made to say in the Name of God, <sup>a</sup> *I have redeemed them by my Word on the fourteenth Day of Nisan, which is the very Day of the Year, on which Our blessed Saviour was crucified for us.* And therefore the Church of God <sup>b</sup> is said to pray thus, *Feed thy*

<sup>u</sup> Gen. iii. 15. H and J.    <sup>x</sup> Exod. xl. 9. J.

<sup>y</sup> Ezek. xvii. 22.    <sup>z</sup> Exod. xl. 10. J. See Isai. xl.

1 to 9. Mal. iii. 1, 2, 3, and Mal. iv. 5, 6.    <sup>a</sup> Hof.

iii. 3.    <sup>b</sup> Mic. vii. 14.

*thy People with thy Word, the People of thy* Appendix  
*Inheritance, in the Age which is to be re-* to  
*newed, or in the Gospel Times. There are* Sermon  
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some Footsteps of this Truth, even where they have been mistaken in other Matters. Thus <sup>c</sup> we are told of the Messiah, *the Son of Ephraim, who shall come from Joshua, by whose Labour it shall happen, that the House of Israel may overcome Gog with his Confederates in the End of the Days.* However good old *Jacob* is said to express his Expectation, in such a Manner, as cannot be too much admired, <sup>d</sup> who saith, *My Soul doth not expect the Redemption of Gideon the Son of Joash, which is but temporal, nor the Redemption of Samson, which is only a created Deliverance; but the Redemption, which thou hast said, shall come to thy People Israel through thy Word, that Redemption doth my Soul expect, because it is a Redemption to all Eternity.* This is their Exposition on the Text, *I have waited for thy Salvation, O Lord.* He did not so much desire the Deliverance by Men, because that was only temporal; but he expected a Redemption by the *Word of the Lord*, because he was *Jehovah,*

<sup>c</sup> Exod. xl. 11. J.

<sup>d</sup> Gen. xlix. 18. H and J.

Appendix to Sermon VIII. *Jehovah*, or the Lord, and his Redemption like himself would be eternal. And if we look into his Blessing of the Tribe of *Judab* in the same <sup>c</sup> Chapter, we have Reason to think, as it is expounded by each of the three *Targums*, that in their Opinion he meant the Redemption of the *Messiah*, since they all expound it expressly of him, and tell us, that *his is the Kingdom, and all Kingdoms shall be subjected to him, and melt away before him.* And accordingly they speak of his great Victories and prosperous Successes, far beyond any beside him.

As he was thus appointed to be our Redeemer; so this *Messiah* is expressly called <sup>f</sup> *the Angel*, or *Messenger of the Covenant*, <sup>g</sup> *a God of admirable Counsel*, and <sup>h</sup> *the Angel of the great Council*; and in Respect of his kingly Office we are told, <sup>i</sup> that *the Kingdom belongs to the Messiah, and all Nations shall obey him.*

But we have still more express Testimonies of his Divinity among these Authors. When *Samuel* <sup>k</sup> charged the *Israelites* to testify

<sup>c</sup> Gen. xlix. 10, 11, 12. O, H and J. <sup>f</sup> Mal. iii. 1. <sup>g</sup> Hai. ix. 6. Chald. <sup>h</sup> Ibid. Sept. <sup>i</sup> Gen. xlix. 10, 11, 12. O. <sup>k</sup> 1 Sam. xii. 3.



tify against him before the Lord, and before his Messiah or Christ, as they translate it, he saith <sup>1</sup> *The Lord is Witness, and his Christ against you. And they said, He is Witness.* Thereby speaking of them both as really one. The forty fifth Psalm is <sup>m</sup> expressly owned by the Chaldee Paraphrase to be spoken of the King Messiah; and there are the most glorious things imaginable <sup>n</sup> spoken of him, as that *his Beauty is more excellent than the Sons of Men. The Spirit of Prophecy is given by his Lips, because Jehovah hath blessed him for ever.* And he saith, <sup>o</sup> that this King shall desire the Beauty of the Congregation of Israel, or of his Church (as in the whole Book of Canticles) and the Reason is, *For he is thy Lord God, and thou shalt worship him.* And (as <sup>p</sup> it follows) *The People shall confess the Name of the Messiah as God, for ever, even for ever and ever.* Thus in <sup>q</sup> *Isaiab* the Chaldee Paraphrase saith, *They shall lean on the Word of the Lord, the holy one of Israel,* who

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<sup>1</sup> 1 Sam. xii. 5. Like to this is what we find in Psal. ii. 2, which is allowed by the primitive Christians, Acts iv. 25, 26, 27, to be spoken of our blessed Jesus. <sup>m</sup> Psal. xlv. 3. <sup>n</sup> Ibid. <sup>o</sup> Psal. xlv. 12. <sup>p</sup> Psal. xlv. 18. <sup>q</sup> Isai. x. 20.

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who is afterward <sup>r</sup> expressly called the *Messiah*. And <sup>s</sup> in another Place, *The Word of the Lord shall remain for ever*, where <sup>t</sup> the Texts both before and after do expressly relate to the *Messiah*, as he succeeded *John the Baptist*. And it is said, <sup>u</sup> *The Glory of the Lord shall be revealed, and all Flesh shall see it together; for it is so decreed by the Word of the Lord. The Word of the Lord had decreed it, because he was the Person, who should perform it. And the same Author adds, <sup>x</sup> The Kingdom of your God is revealed. And behold the Lord God is revealed in Strength.*

Accordingly they mention him as eternal. Thus they say, <sup>y</sup> that Christ *should come forth from Bethlehem Judah, whose Name and Essence was spoken of from Eternity, or from the Days of Ages. And <sup>z</sup> another Prophet is supposed to say, His Christ shall go forth, whose Name or Essence is from everlasting, and he shall obtain the Government of all Kingdoms.*

As

<sup>r</sup> Isai. x. 27.      <sup>s</sup> Isai. xl. 8.      <sup>t</sup> Isai. xl. 1 to 13.  
<sup>u</sup> Isai. xl. 5.      <sup>x</sup> Isai. xl. 9, 10.      <sup>y</sup> Mic. v. 2, but  
more clearly in the Text itself.      <sup>z</sup> Zech. iv. 7.

As to his Manhood the Prophet *Ezekiel* <sup>Appendix to Sermon VIII.</sup> is supposed to represent him thus, <sup>a</sup> *A Man stood by me, and said unto me, This is the Place of the Throne of my Glory, and this is the Place of the Habitation of my Majesty, in which I will cause my Majesty to dwell for ever in the Midst of the Children of Israel, and they shall not pollute my holy Name, or sin against me.* Thus *Christ* was Man, and represented as such, when <sup>b</sup> he appeared at other Times; but his Presence made the Place a Temple, as he was *God*, and Sins were against him, as *God*. So *Daniel* <sup>c</sup> saw the Appearance of a Man, whom <sup>d</sup> he seems to worship as a *God*, and who <sup>e</sup> commanded the Angel *Gabriel* to cause him to understand the Vision, which no created Power could do. And <sup>f</sup> he saw one like the Similitude of the Sons of Men, or <sup>g</sup> the Vision of a Man, whom <sup>h</sup> he three Times calls *My Lord*.

C c

As

<sup>a</sup> Ezek. xliii. 6, 7, 8, 9. <sup>b</sup> As to Abraham, Gen. xviii. 2, to Jacob, Gen. xxxii. 24, to Joshua, Josh. v. 13, and to others. <sup>c</sup> Dan. viii. 15. Sept. <sup>d</sup> Dan. viii. 17, 18. <sup>e</sup> Dan. viii. 16. <sup>f</sup> Dan. x. 16. Sept. <sup>g</sup> Dan. x. 18. Sept. <sup>h</sup> Dan. x. 16, 17, 19. Sept.



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As to his Incarnation <sup>i</sup> both the *Chaldee* and the *Septuagint* speak, as it is recorded <sup>k</sup> by St. Matthew, *Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Immanuel, which being interpreted is God with us.* And <sup>l</sup> *Unto us a Child is born, and unto us a Son is given, and he hath taken upon him the Law, that he might keep it for our Justification. And his Name shall be called, From Eternity, the God of wonderful Counsel, or as it is in the Septuagint, The Angel of the great Counsel, A Man, even the Messiah, remaining for ever. For Peace shall be multiplied upon us in his Days.* And he adds, *This shall be done by the Word of the Lord of Hosts; or as it is in the Text, The Zeal of the Lord of Hosts shall perform this.* Because this *Word*, or this *Lord of Hosts* shall be incarnate or made Man, that he may perform it.

As to the Manner of his being appointed to his Offices, particularly by his Baptism, and the Conversion of the *Gentiles*, the  
*Chaldee*

<sup>i</sup> Isai. vii. 14.  
<sup>l</sup> x. 6, 7.

<sup>k</sup> Matth. i. 23.

<sup>l</sup> Isai.

<sup>m</sup> Chaldee Paraphrast speaks more like a Christian than a Jew. Behold, my Servant the Messiah, as Man, my beloved in whom my Word is well pleased, even to be united as in one Person, I will put my Holy Ghost upon him, and he shall reveal my Judgment to the People, and the Isles shall expect his Law, or be converted to him, which, blessed be God, is our Case. And <sup>n</sup> The Spirit of Prophecy from before the Lord is upon me, because the Lord hath anointed me to preach the Gospel to the poor. To preach the acceptable Year before the Lord, and the Day of Vengeance before our God. And they shall call them the Princes of Truth, the People of the Lord for his Praise. And Strangers shall stand and feed your Flocks; and the Sons of the Alien shall be your Plowmen, and your Vine-dressers, and ye shall be called <sup>o</sup> the Priests of the Lord, and Men shall call you the Ministers of our God, or Christians.

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Let us now proceed to some other Jews. Their Commentators and Talmud frequent-

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<sup>m</sup> Isai. xlii. 1 to 9.  
• See 1 Pet. ii. 9.

<sup>n</sup> Isai. lxi. 1, 2, 3, 4, 5, 6.

Appendix <sup>to</sup> ly expound these Texts concerning the *Mef-*  
 Sermon *fiab* in the same Manner with the *Para-*  
 VIII. *phrafs*, and the more antient they are, the  
 less they vary from them. They frequently  
 speak of the Salvation wrought by the *Mef-*  
*fiab* as eternal, thereby to distinguish it from  
 that, which was ever wrought by Man. A-  
 mong the ten Names of *God*, which they  
 frequently reckon up, they say, that one of  
 them is frequently given to Men, particu-  
 larly <sup>p</sup> to Magistrates, and that others signi-  
 fy only particular Attributes; but they say,  
 that the Word *Jehovah* signifies his Nature  
 or Essence in the strictest Sense, and was  
 never given to any Creature, according to  
 that of *Isaiab*, <sup>a</sup> *I am the Lord, that is my*  
*name, and my glory will I not give to ano-*  
*ther.* And therefore wherever he is called  
*Jehovah*, either in <sup>r</sup> the *Old Testament*, or  
 in <sup>s</sup> the *Chaldee Paraphrase*, it is a plain  
 Proof, agreeable to their Opinion, that he  
 is true and real *God* in the strictest Sense,  
 with-

<sup>p</sup> Psal. lxxxii. 6.

<sup>a</sup> Isai. xlii. 8. Isai. xlviii. 11.

<sup>r</sup> 1 Sam. xii. 3, 5. Isai. xl. 3, 4, 5. Jer. xxiii. 6. Mal.

iii. 1. Mal. iv. 5.

<sup>s</sup> *On the same Texts, and on*

Hab. iii. 18, 19.



without any Equivocation or Evasion whatsoever.

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Maimonides saith, <sup>t</sup> Behold, it is explained unto thee, that our Rabbies were of Opinion, that in Process of Time all the Israelites should receive another Law, as before, immediately from the Mouth of the blessed God. And therefore the *Messiah*, whom they expected as a Prophet, or our *Jesus*, who preached the Gospel, must be this blessed God.

They also tell us, that <sup>u</sup> the Spirit of God, who assisted in the Creation of the World, was the Spirit of the *Messiah*.

When God respecting the Coming of the *Messiah* promised <sup>x</sup> to dwell in the Tents of *Shem*, or as St. *John* saith, <sup>y</sup> that the Word should be made flesh, and pitch his Tent among us as born of the Stock of *Abraham*, the <sup>z</sup> antient *Jews* understood this of the divine Majesty, which accordingly must be incarnate.

C c 3

The

<sup>t</sup> De Fundamentis, lib. 3. cap. 19, out of the Midrash.

<sup>u</sup> Zohar, and Bereshith Rabba on Gen. i. 2. <sup>x</sup> Gen.

ix. 27. <sup>y</sup> John i. 14. Καὶ ἐσκήνωσεν ἐν ἡμῖν. <sup>z</sup> Tal-

lud Babylon, Joma, fol. 9. col. 2.

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The *Jews* confess, <sup>a</sup> that *God* was to bless all Nations, by the Seed of *Abraham*, as he had <sup>b</sup> promised to him; and they also farther add, that this could not be done but by the *Shekinah*, or *divine Majesty* dwelling among them.

In <sup>c</sup> another Author we are told of a Tradition, That *ten Kings* shall bear Rule from one End of the World to the other. The first of these is the holy and blessed *God*, who spoke the Word, and the World was made. Thus, saith he, the World was not created, but by the Word of the holy and blessed *God*, as it is said, <sup>d</sup> By the Word of the Lord were the heavens made. And having reckoned up the others he adds, The tenth King is the King *Messiah*, who shall reign from one End of the World to the other, as it is said, <sup>e</sup> His dominion shall be from one sea to the other, and from the river unto the ends of the earth. All kings shall fall down before him; all nations shall serve him. And another Scripture

<sup>a</sup> Sepher Chafidim, Sect. 961.

Gen. xviii. 18. Gen. xxii. 18.

on Gen. xlii. 6.

9, 11.

<sup>b</sup> Gen. xii. 3.

<sup>c</sup> Bereshith Rabba

<sup>e</sup> Psal. lxxii. 8,

<sup>d</sup> Psal. xxxiii. 6.

ture saith, <sup>f</sup> *The stone, which smote the image, was made a great mountain, and filled the whole earth.* And <sup>g</sup> he saith again, *And in the days of those kings the God of heaven shall appoint, or raise up a kingdom, which shall never be destroyed, and the kingdom shall not be left unto another people, but it shall break in pieces, and destroy all the other kingdoms, and it shall stand for ever. And by this kingdom spoken of, shall the kingdom of the Messiah return unto his own Lord; and thus, He who was the first King shall be the last, as it is written, <sup>h</sup> Thus saith the Lord, the king of Israel, and his Redeemer the Lord of hosts, I am the first, and I am the last, and beside me there is no God. And again, <sup>i</sup> And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one. So that the Messiah or Redeemer was the Lord of Hosts, the first and the last, the Word which created the World, and whose Kingdom shall last for ever.*

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C c 4

In

<sup>f</sup> Dan. ii. 35.

<sup>g</sup> Dan. ii. 44.

<sup>h</sup> Isai. xlv. 6.

<sup>i</sup> Zech. xiv. 9.



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In <sup>k</sup> another Author it is recorded, that two Rabbies, there mentioned, said, *The Son of David shall not come, until the two Houses of the Fathers of Israel shall be destroyed, and these are the Head of the Captivity of Babylon, and the Prince, who is in the Land of Israel, as it is said, <sup>1</sup> And he shall be for a sanctuary, and for a stone of stumbling, and a rock of offence. The Text speaks of the Lord of Hosts, but the Jew, like <sup>m</sup> St. Peter, applies it to the Messiah. And the <sup>n</sup> Gloss of Rabbi Solomon saith, The Saviour of Israel (or this Lord of Hosts) shall be for a Preparation, and for a Rock of Offence; for <sup>o</sup> he shall break the Foot of the Image, the Iron and the Clay. And he shall be for a Rock of Ruin to the two Houses of Israel. So that the Jew speaks of the Messiah in the same Language with the Apostles.*

Another Jew <sup>p</sup> commenting on the Words of Jacob, <sup>q</sup> *Until Shiloh come*, adds, *For then*  
*it*

<sup>k</sup> In Libro Sanhedrim, cap. Ehad dine mammonoth.

<sup>1</sup> Isai. viii. 13, 14. Isai. xxviii. 16. <sup>m</sup> Luke ii. 34.

Rom. ix. 33. 1 Pet. ii. 8. <sup>n</sup> Rabbi Solomon Jarchi

in Isai. viii. 13, 14. <sup>o</sup> Dan. ii. 34, 35, 44. <sup>p</sup> Be-

reshith Ketzara, Sect. 79, in Gen. xlix. 10. <sup>q</sup> Gen.

xlix. 10.

*it shall be, that the Gentiles of the World* Appendix  
*shall bring Gifts to the Messiah the Son of* to  
*David, as it is written, ' In that Time a* Sermon  
*Gift shall be brought to the Lord of Hosts.* VIII.  
*So that the Messiah the Son of David was*  
*the Lord of Hosts.*

Another Author <sup>s</sup> commenting on these Words, <sup>t</sup> *If thy brother be waxen poor, and hath sold away some of his possession, and if* <sup>u</sup> *any of his kin come to redeem it, then he shall redeem that, which his brother sold; He adds, There it is said, His Redeemer shall come. This is the holy and blessed God. As it is said, <sup>x</sup> Their redeemer is strong, the Lord of Hosts is his name. He shall thoroughly plead their cause. He is near, or <sup>y</sup> of Kin to us. This is the holy and blessed God, as it is said, <sup>z</sup> He also exalteth the horn of his people; the praise of all his Saints, even of the children of Israel, a people near, or <sup>a</sup> near of Kin to him. Because this Holy and blessed God, as he was Man, was of their Posterity.*

Another

<sup>t</sup> Isai. xviii. 7.    <sup>s</sup> In Sepher Tanhuma on Lev. xxv. 25.    <sup>u</sup> גאלו הקרוב    <sup>x</sup> Jer. l. 24.    <sup>y</sup> קרוב    <sup>z</sup> Psal. cxlviii 14.    <sup>a</sup> קרובו

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Another <sup>b</sup> Expositor on <sup>c</sup> these Words of the *Psalmist*, *In thy light shall we see light*, hath these Words, Rabbi Johanan saith, *It happened to a certain Man, that when he lighted a Candle by Night, it was put out. And after he had lighted it again and again, he said, How long shall I labour thus in vain? I will tarry, till the Sun shall rise. So when the Israelites were made Servants in Egypt, Moses and Aaron stood up and redeemed them. And having mentioned several other Slaveries and Deliverances he adds, Therefore Israel said, Behold, we are wearied by Slaveries and Redemptions, sometimes conquered, and sometimes delivered. We do not seek any longer, that meer Flesh and Blood should arise for us; but that the holy and blessed God should come in his own Person. As it is written, <sup>d</sup> God is the Lord, who hath shewed us light. And again, <sup>e</sup> But Israel shall be saved by the Lord with an everlasting Salvation. Rabbi Solomon Jarchi on the Text saith, Israel shall be saved with an everlasting Salvation by the King Messiah,*

<sup>b</sup> Midrash Tehillim.

cxviii. 27.

<sup>c</sup> Psal. xxxvi. 9.

<sup>d</sup> Psal.

<sup>e</sup> Isai. xlv. 17.



Messiah. So that the *Messiah* was not to be meer Flesh and Blood, but the holy and blessed *God* in his own Person, who was to save us with an everlasting Salvation, which no created Being could do.

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The Title of *Son* is also given to the *Messiah*. The seventy second *Psal*m was understood of the *Messiah* by all the antient *Jews*, and was once acknowledged to be so by *Rabbi Solomon Jarchi*, who afterward in Opposition to *Christians*, and against the unanimous Consent of his own Nation, tho' fit to apply it to *Solomon*. Now here the Word for *Son* is <sup>f</sup> *Innon*, which being formed from *Nin*, signifies a *Son*. Hence it is, that <sup>g</sup> the *Jews* make *Innon* to be one of the Titles of the *Messiah*. And it follows in the Text, <sup>h</sup> that he had this Name before the Sun, that is before the Creation, as <sup>i</sup> Eternity is described. If then he was called the *Son* from all Eternity, he must be the *Son of God*; because no other Being is eternal.

God

<sup>f</sup> *Psal.* lxxii. 17.    <sup>g</sup> Buxtorf's Hebrew Lexicon in the *Radix* ין. Talmud *Pesachim*, col. 4. fol. 59. *Nedarim*, cap. 4. fol. 39. *Sanhedrim*, cap. 11. fol. 98. col. 2. *Midrash Tehillim*, on *Psal.* xciii. *Sepher Rabboth*, fol. 1. col. 3.    <sup>h</sup> לפני שמש יתן שמו.    <sup>i</sup> *Psal.* xc. 2. *Prov.* viii. 22, to 31.

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God saith, <sup>i</sup> *I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. I will make him my first born, higher than the kings of the earth. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as the faithful witness in heaven. That is, Christianity shall continue to the End of the World. The antient Jews refer this to the Messiah; and also many of the modern Jews (finding such Difficulty in Applying to Solomon all the Characters of this Psalm) agree with the Antients in their Interpretation. If then he was the first born, he was before the Angels, who were called <sup>k</sup> the Sons of God, and consequently before the Creation, and must be his *first born* from all Eternity.*

In <sup>i</sup> the *Proverbs* there is this Question asked concerning God the Creator, *What is his name? and what is his Sons name, if thou canst tell?* Now though the Author of the

<sup>i</sup> Psal. lxxxix. 25, 26, 27, &c. to 38.

<sup>k</sup> Job

xxxviii. 4, 5, 6, 7.

<sup>i</sup> Prov. xxx. 4.

the Book of *Zohar* sometimes refers this to the People of *Israel*, who is called the first born of *God*; yet <sup>m</sup> he doth not fail to give it the true Sense in Referring it to the *Messiah*, of whom *God* saith, <sup>n</sup> *Thou art my Son, this day have I begotten thee*; though <sup>o</sup> he never spoke to any of the Angels, or any other Being in the same Manner; and he exhorts us <sup>p</sup> to *kiss the Son*, or pay religious Worship to him. This Expression is used by *Solomon*, <sup>q</sup> who saith, *Let him kiss me with the kisses of his mouth*, which the <sup>r</sup> antient *Jews* refer to the *Messiah*. If then he is begotten of *God* in a different Manner from all other Creatures, if he must be worshipped, if <sup>s</sup> a Spark of his Anger makes us perish, and if all they are blessed, who put their Trust in him, as appears from the Text, then he must be higher than all Creatures, and consequently he must be *God*.

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<sup>m</sup> *Lib. Zohar, part III. fol. 124. col. 3.*      <sup>n</sup> *Psal.*  
*ii. 7. So Aben Ezra, and Midrash Tehillim on the Text.*  
<sup>o</sup> *Heb. i. 5.*      <sup>p</sup> *Psal. ii. 12.*      <sup>q</sup> *Cant. i. 2.*      <sup>r</sup> *Shir*  
*Hashirim Rabba, fol. 5. col. 2 and 3. Midrash Tehil-*  
*lim on Psal. lxviii. 4.*      <sup>s</sup> *Psal. ii. 12.*



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The Prophet *Isaiab* † speaks of him in most express Terms, *Unto us a Son is born, and unto us a Son is given.* This shews his Humanity. *And the government shall be upon his shoulder. And his name shall be called, or he really is, Wonderful, Counsellor, the mighty God, the everlasting Father, or " the Father of Eternity, the Prince of peace.* This shews his Divinity. *Of the increase of his government and peace there shall be no end, upon the throne of David and his kingdom, to order it, and to establish it with justice and with judgment from henceforth even for ever, The zeal of the Lord of hosts will perform this.* In \* the first Word of this second Verse the Jews have put in the Middle of the Word, such a *Mem* or Letter, which is never used but in the End of a Word, which from the Figure of it different from the other they call a *Mem shut*. This is to shew, that in him there was an End without End. He died as he was Man, but was eternal, as he was God, and this Letter thus *shut* or closed is designed to shew, that there was a Hiddenness or  
Mystery

† Isai. ix. 6, 7.

אֲבִי עֶרְיָא

לְסִרְבָּה \*

<sup>1</sup> Mystery in all this, and especially <sup>2</sup> in the Nature of *Christ's* Kingdom different from all others. Appendix  
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The Prophet *Jeremiah* saith, <sup>a</sup> Behold, the days come, saith the Lord, that I will raise up unto David a righteous Branch, and a king shall reign and prosper, and this is the name by which he shall be called, THE LORD OUR RIGHTEOUSNESS. The <sup>b</sup> Jews expound it thus. The Scripture calls the Messiah, The Lord our righteousness, because he is the Mediator of God, by whom we obtain righteousness from God. And therefore he is called by the Name of God. Thus the Prophet *Isaiab* saith, <sup>c</sup> Surely, shall one say, In the Lord have I righteousness and strength, even to him shall men come by Faith. In the Lord shall all the Seed of Israel be justified, and shall glory. And therefore he is the true *Jehovah*, who doth all this for us.

*Daniel*

<sup>1</sup> Ephes. iii. 3, 4, 5, 9, 10, 11.      <sup>2</sup> John xviii. 36.      <sup>a</sup> Jer. xxiii. 5, 6.      <sup>b</sup> Sepher Ikkarim, lib. 2. cap. 8. Maimonides de Fundamentis, lib. 2. cap. 28. twice.      <sup>c</sup> Isai. xlv. 24, 25.

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*Daniel* saith, <sup>d</sup> *I saw and behold one like the Son of man came with the clouds of heaven*, as he is also described <sup>e</sup> in the *New Testament*. A Jew <sup>f</sup> commenting on these Words, saith, *This is the Messiah the Author of our righteousness*, as it is written, <sup>g</sup> *The Lord said unto me, Sit thou on my right hand*; and as it is in another Psalm, <sup>h</sup> *The Lord said unto me, Thou art my Son*. Another saith, <sup>i</sup> *This is the King Messiah*; and another saith, <sup>k</sup> *This is the King our Righteousness*. Here we may observe, that when *Christ* was examined before the *Sanhedrim*, he seems to refer to these Words, when he answered, <sup>l</sup> *Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds*. And they all said, *Art thou the Christ the Son of the blessed God?* By which they imply, that the Son of God and *Christ* were convertible Terms; and also that he was the <sup>m</sup> Son of God in

<sup>d</sup> Dan. vii. 13.      <sup>e</sup> Acts i. 9, 10, 11. Rev. i. 7.  
Matth. xxiv. 30.      <sup>f</sup> Rabbi Saadiah Gaon.      <sup>g</sup> Psal.  
cx. 1.      <sup>h</sup> Psal. ii. 7.      <sup>i</sup> Rabbi Solomon Jarchi.  
זה מלך המשיח      <sup>k</sup> Rabbi Saadiah Gaon, as before  
זה מלך צדקנו      <sup>l</sup> Matth. xxvi. 64, 65. Mark xiii.  
61, 62, 63, 64. Luke xxii. 69, 70, 71.      <sup>m</sup> Ibid.



in such a Manner, that it was Blasphemy in all others to pretend to the same, it being making a <sup>n</sup> *Man equal with God.* And as he was the *Messiah*; so *Daniel* calls him the Son of *Man*, as partaking of both Natures. And it plainly seems, that the Eyes of the *Sanhedrim* were intent upon this Text, Art thou that *Son of Man* spoken of in *Daniel*, who is the Son of God and the *Messiah*? Now here *Daniel* describes his Glory in the next Verse, ° *There was given him dominion and glory and a kingdom, that all people, and nations, and languages should serve him: his dominion is <sup>p</sup> an everlasting dominion, and his kingdom is that which shall not be destroyed.* And he afterward calls him <sup>a</sup> *the most High*, a Title not to be given to any Creature, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. So that this *Messiah*, or *Son of Man*, as *Daniel* calls him, was also very God in the most exalted Terms.

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Many

<sup>n</sup> John x. 33.      ° Dan. vii. 14.      <sup>p</sup> Dan. ii.  
44. Micah iv. 7. Luke i. 33.      <sup>a</sup> Dan. vii.  
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Many more Quotations of the same Nature might be added out of <sup>r</sup> other Authors, which might fill a much larger Volume, and perhaps a Folio; but I can only refer the Reader to them for farther Satisfaction. But I think that these are sufficient to shew, how the modern *Jews* have departed from the Religion of their Forefathers; and can only pray to *God* to hasten the Time of their Conversion, which he hath foretold, and direct to such Means as are most proper for the Obtaining of so great an End; that he would be pleased <sup>s</sup> *to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God: That they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith in Christ, that <sup>t</sup> so we may be one fold under one*

<sup>s</sup> See more on this Subject in Raimundus Martinus's *Pugio fidei*, from page 634 to page 682. Petrus Galatinus de arcanis Catholicæ veritatis, from page 104 to page 186. Kidder's Demonstration of the Messiah, part III, page 93 to page 110. Allix's Judgment of the Jewish Church against the Unitarians, page 253 to page 293. Voislini Theologia Judæorum, lib. I. page 37 to page 55, and Helvicus de Autoritate Targumim, page 31 to page 35. <sup>t</sup> Acts xxvi. 18. <sup>r</sup> John x. 16.

one shepherd; and " they who were as sheep going astray, may again return unto the shepherd and bishop of their souls.

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" 1 Pet. ii. 25.

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N. B. The Reader may observe in Perusing these Discourses, that the Reverend and learned Mr. *Catcott* might have omitted those Reflexions, which he hath cast on *Philo* the Jew (if he had ever read him) in his Sermon printed at *Bristol*, and in his Vindication of it. For considering the Character of the Author, and the Service, which he hath done to the Cause of *Christianity* in general, a little Candor and as little Charity might have excused the Faults, into which he was drawn by the common Custom of the Times, in which he lived, and have ascribed them to some other Persons. The Fault laid to *Philo* is, that he was the first, who perverted the *Scriptures* into an *Allegorical* Meaning. This bears hard upon St. *Paul*, who *Gal. iv. 21. to the End* takes the same Method, and was contemporary with *Philo*. Besides, *Philo* himself



self in his Book *De Vitâ contemplativâ* tells us, that the *Essenes* in former Ages, were very much addicted to the *Allegorical* Way of Expounding the *Scriptures*, and that it was a Method, which they received from their Ancestors. What may be said in Behalf of *Philo* is, that in this Way of Arguing he always infers either sound Doctrine, or good Morality, though not from the most proper Arguments. Thus also Mr. *Hutchinson* and his Followers (of whom Mr. *Catcott* is professedly one) endeavour to prove the Doctrine of the Trinity, and the Incarnation of our Blessed Saviour. So far they are right. But the Premises, which they bring for that Purpose, can by no Means be allowed; because they will destroy the Authority of the *Sacred Scriptures*, and the Church of *Christ*, as having been in the Apostasy ever since the second Century; that they, by as mystical Interpretations, as ever were heard of, might have the sole Credit of Recovering both.

F I N I S.

